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LIFE
OF
JOHN GEDDIE. D.D.

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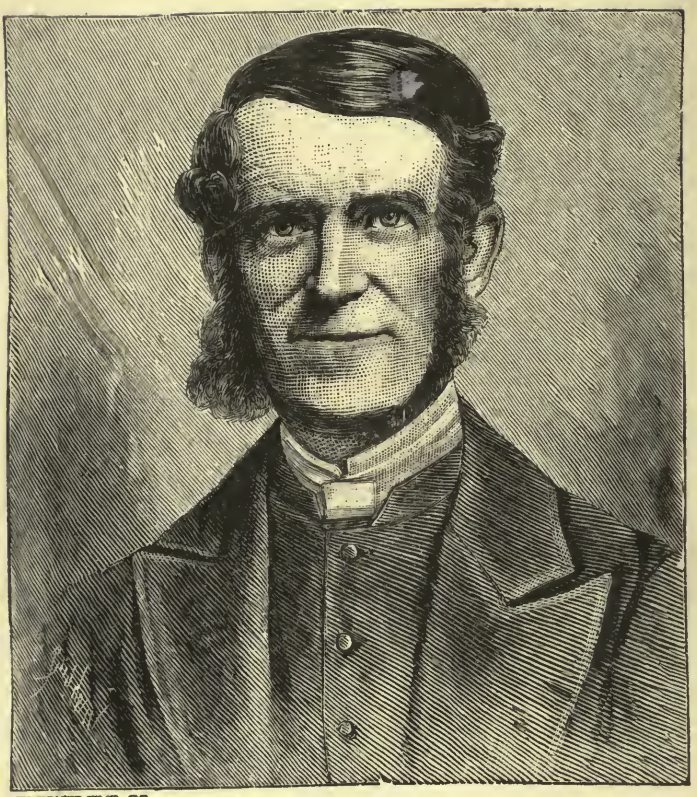

REV. JOHN GEDDIE, D.D.

SCOTMIS.
P

MISSIONARY LIFE AMONG THE CANNIBALS:

BEING

THE LIFE OF

THE REV. JOHN GEDDIE, D.D.,

First Missionary to the New Hebrides;

WITH

A HISTORY OF THE NOVA SCOTIA PRESBYTERIAN MISSION ON THAT GROUP.

BY THE

REV. GEORGE PATTERSON, D.D.,

Author of "Memoir of Rev. James McGregor, D.D.," etc. etc.

"What I have done is as nothing compared with what is done by a man, who goes to Africa (or South Seas), and labours among a heathen tribe, and reduces their language to writing. I am not worthy to stoop down and loose the shoes of such a man."—CHARLES HODGE, D.D.

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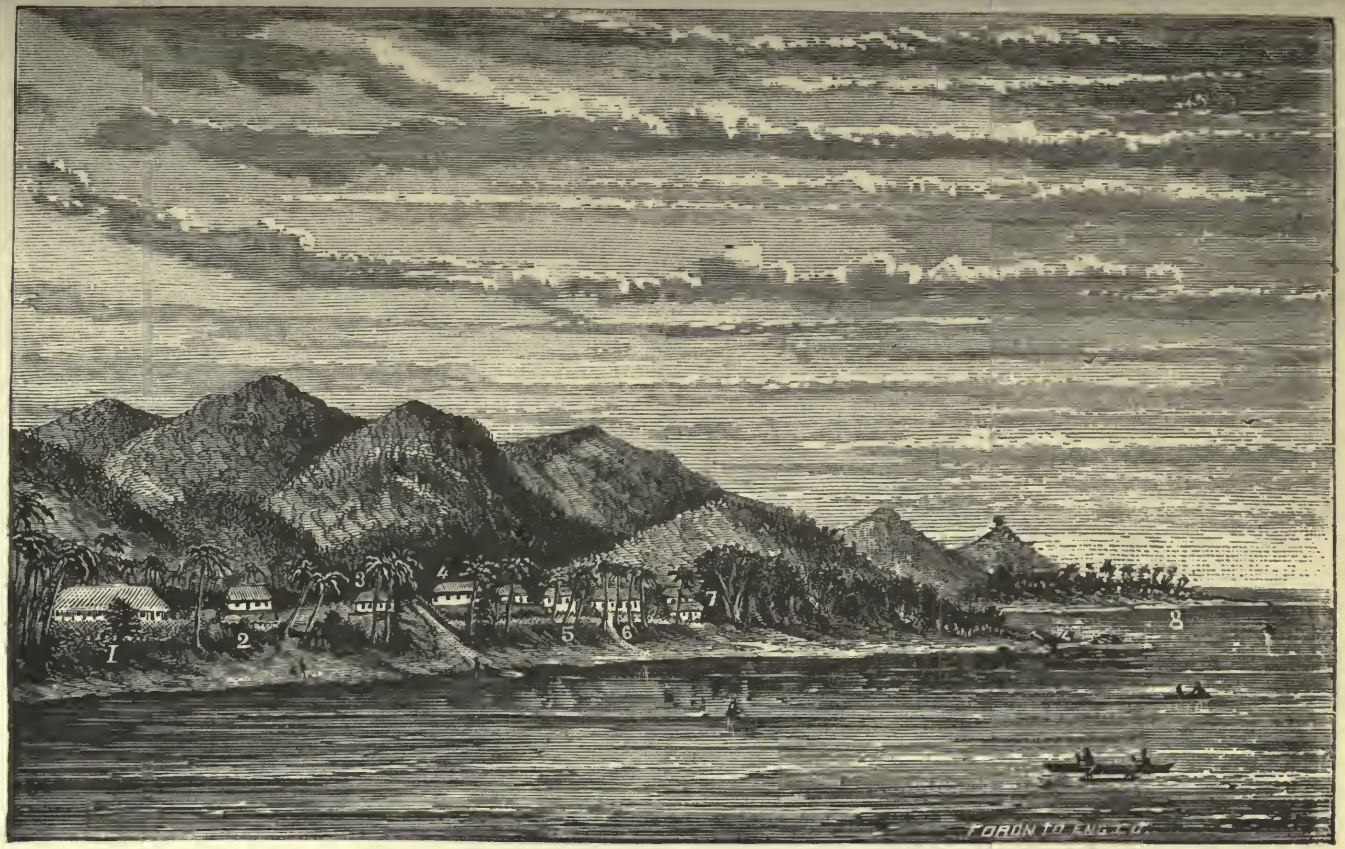

1. Church. 2. Court House. 3. School. 4. Printing House. 5. Study. 6. Mission House. 7. Girls' School. Chief's House. 8. Burying Ground Point.

MISSION STATION AT ANELCAUHAT.

PREFACE.

EVER since the death of Dr. Geddie there has been a widespread desire through the Church he served, and among many beyond her bounds, who appreciated his work, for some permanent memorial of his life and labours. This has been considered called for as a just tribute to his memory, as a proper memorial of the Lord's work, and as fitted to deepen the interest of the Church in the great cause to which he had consecrated himself. Many, too, have felt that the early history of the New Hebrides Mission, which we regard as the commencement of an important movement in the Church of Christ, should be preserved for the benefit of succeeding generations. At the same time, the writer believes that the general sentiment pointed to him as the person upon whom, in the circumstances, devolved the duty of preparing a work that might accomplish these objects. It is unnecessary to consider the reasons why it has been so long delayed. At all events, time has passed, and the number living, who were personally familiar with the past of the enterprise, is diminishing; so that, if its early history is not written soon, it will either not be written at all, or must be prepared by persons having an imperfect knowledge of the subject, and that obtained at second-hand. Other circumstances have of late pressed the matter upon the writer's attention, and, having

given some time and labour to collecting materials, and shaping them into a biographical sketch, he now submits the results to the Christian public.

In doing so, all that he feels necessary at this point is to say a few words regarding the materials from which the work is composed, and the mode in which he has used them. He has, of course, had at his disposal Dr. Geddie's letters to the Board of Foreign Missions and those to private friends, which were published in the periodicals of the Church at the time. It is known also that, in the early years of the Mission, he kept journals describing the leading incidents occurring in connection with it. Soon after his death, the author corresponded with Mrs. Geddie with the view of obtaining copies of them, but learned to his surprise that they had not been found since the Doctor's death, nor have they to this date. He has also been disappointed in obtaining access to his private correspondence. During his whole missionary career Dr. G. wrote frequently to his sisters, and his letters were by them carefully preserved. For some time the author had the hope of receiving them, but at length he has received information that they cannot be found.

We believe, however, that even if we had all these documents, this history would not be materially different. As to Dr. G.'s journals, it is known that, during the most exciting times of the Mission, he was in the habit of sending home copies of those portions describing the most striking incidents of his work. These were published, and are in the writer's hands. Besides, during his visit home, he allowed the author a perusal of the originals, and the opportunity was embraced

of taking notes of the principal items which they contained; so that we believe our history will be found to contain everything in them of importance, that it has been thought fit to give to the public. Then, as to his letters, it is possible that with them we might be able to draw more of a personal portrait. But the letters to his friends, which we have seen, even those to his children, are mainly occupied with his missionary work, and, had we more of them, we do not think our information would be very different, or much more extensive than it is.

Indeed, in regard to his public missionary life, our materials are so abundant that our chief difficulty has been in selecting what was the most suitable for our object. Dr. G. made it a point to keep the Church informed of his work, and therefore embraced every opportunity of writing, however hurriedly. And, though he wrote with a rapidity which a newspaper correspondent might envy, yet his letters contain scarcely an erasure or interlineation, while his narrative style will bear comparison with that of the best English historian. Our work, therefore, has been chiefly to select and to condense. It is right to say that through his letters are many pious ejaculations and reflections, which we have frequently been obliged to omit for the sake of retaining his narrative in full. Further, we should add, that in some instances, where the same incident is recorded in two places, as in two letters, or in his journal and a letter, we have combined the two. With these slight exceptions, our readers have his writings as they came from his pen.

Our readers may miss the record of private religious feel-

ings, which form so large a part of Christian biography; but the omission is unavoidable, for the simple reason that he has left no records on the subject. Our history, therefore, becomes simply an exhibition of his public missionary life, and yet, perhaps, all the truer picture of the man, as in that his whole nature was engaged.

While our work is intended specially as a life of Dr. Geddie, we have thought it proper to make it, at the same time, a history of the New Hebrides Mission. It has been thought desirable that those who may be seeking information regarding that part of the Church's work, might be able to obtain it in one place. At all events, for several years his life was the history of the Mission, and, during the rest of the time that he laboured on the field, the two were so mixed that it is impossible to write the one without, to some extent, giving the other.

It will be seen that our story is told very much in Dr. G.'s own words. This we have done of set purpose. His narratives are so simple and graphic that, while we could not improve them, we might injure them by any change. Further, they so exactly reveal the man, that they form the best portraiture of him we can obtain, while in this way, "he being dead, may yet speak," not only by his life and example, but by his very words, and that for a long time to come, on behalf of that cause to which he had devoted his life and his all.

GEORGE PATTERSON.

NEW GLASGOW, N.S., *March*, 1882.

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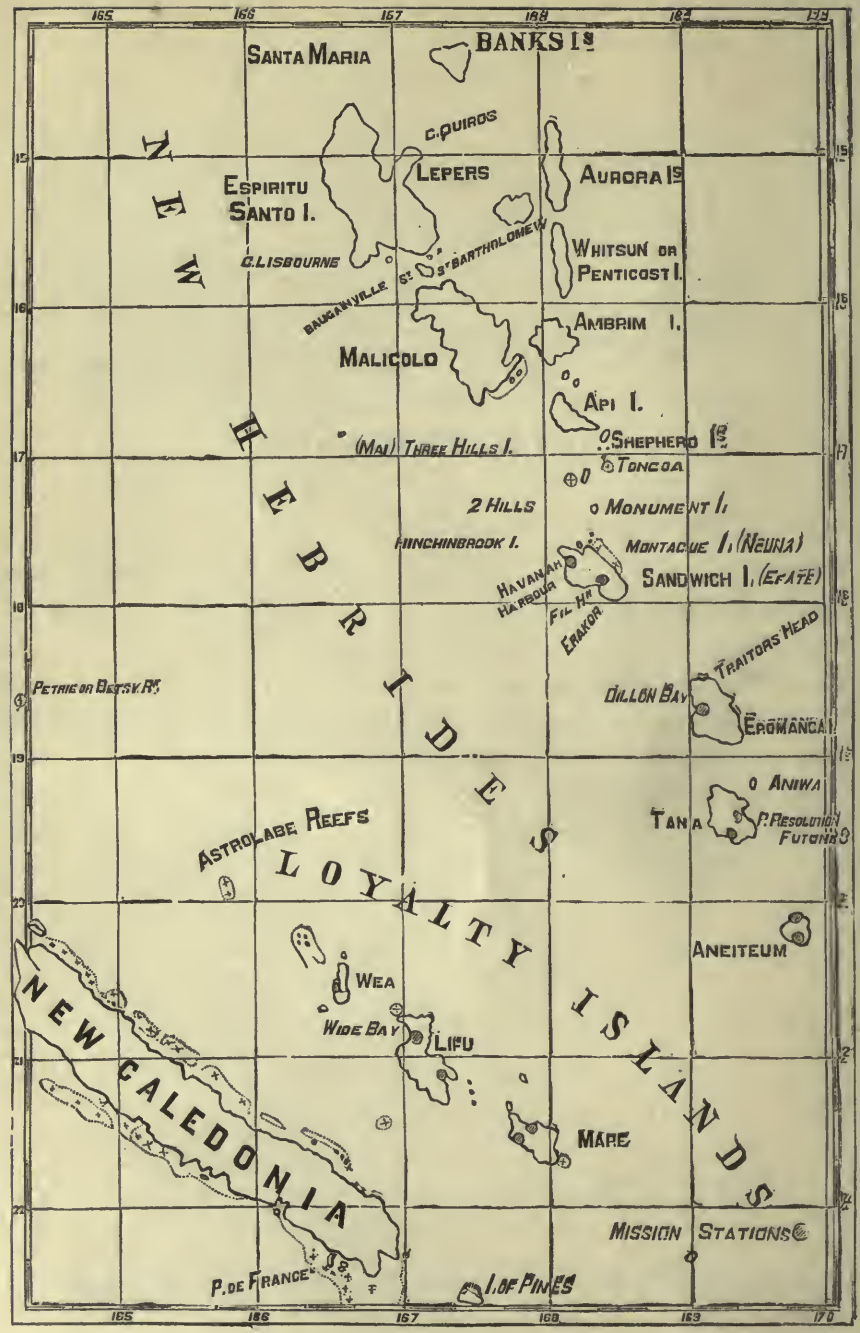
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LIFE OF JOHN GEDDIE, D.D.

Chapter I.

PARENTAGE AND EARLY YEARS.

1815–45.

THE Rev. John Geddie was born in the quiet old Scotch town of Banff, on the 10th April, 1815. We know little of his ancestry, but those of them of whom we have learned anything, were among the excellent of the earth. His grandfather was a pious cooper near that town, who, in a period when Moderatism had spread its blighting influence over that region, continued to show the light of a Christian example amid surrounding ungodliness.

His father, John Geddie, sen., in the early part of this century, was doing a prosperous business in that same old town as a watch and clock maker, and we have heard from persons who lived on the other side of the Moray Firth, that in that region some of his clocks might have been seen not long ago, and probably may be yet, faithfully marking the hours, and by their correctness bearing testimony to the skill and faithfulness of their maker. In proper time he took to himself a wife of the daughters of Israel, whose name was Mary Menzies, of a pious Secession family, who lived on the banks of the Deveron, about seven miles from Banff, where they were engaged in farming. It may be mentioned, as showing how the family were connected with the mission enterprise, that Milne, the missionary to China, lived for a time as a farm servant in her father's house.

At this time came the great revival movement through Scotland, under the Haldanes. One or both of them visited

Banff in their preaching tours. The result was the formation of a Church there, on an Independent model. Mr. Geddie, though he never gave up his attachment to the Presbyterian Church, yet from having his religious life and missionary zeal much stimulated by the movement, and, we believe, through some special circumstances which it would be unnecessary to detail, even if it were in our power to do so, was led to connect himself with the enterprise. Such was the esteem in which he was held for his piety, that he was elected a deacon, an office which he filled with credit, and to the satisfaction of his brethren.

Among the members of this Church was a young apprentice of his, named John Morrison, who began to take part in religious meetings, and did so in a manner that attracted the attention of the congregation. The Rev. Drs. Wardlaw and Philip, being on a visit to the place, had their attention called to him, and judging that his gifts fitted him for a wider sphere, urged upon him the propriety of turning his attention to the work of the ministry. Mr. Geddie, on being applied to, gave up his indentures, which were then of some value, and the young man entered upon his studies in an English seminary. He was afterwards Dr. Morrison, of London,* an influential dissenting minister, author of a work on the Psalms, a Life of his daughter, wife of Dr. Legge, missionary to China, as well as some other publications; and for many years an active supporter of the great religious measures of the times. We mention this circumstance because, as will be seen shortly, it has a bearing upon our history, as one of the links in the chain of providential events which determined its course.

To this worthy couple were born four children—three daughters and one son. When the latter—named John, after his father—was but a few days old, he was brought by severe illness to the brink of the grave; and then, as the parents yearned over their only son, they besought the Lord for the life of the child, and together vowed that if he were spared to

*Not Dr. Morrison of the China Mission, as has been erroneously represented. Long years after, when Dr. Geddie's children were in London, Dr. Morrison, then a venerable old man, received them most warmly, and spoke in terms of the strongest affection for their grandfather, whose kind and Christian advices, he said, he could never forget.

them they would devote him to the service of the God of missions, to be employed, should it so please Him, in work among the heathen.

Commercial disaster followed, occasioned, we presume, by the changes which took place at the peace of 1815, and Mr. Geddie found himself in reduced circumstances. From this cause and the state of his wife's health together, he was led to emigrate, and accordingly reached Pictou, N.S., in the year 1816. Here he commenced business at his original trade, which he conducted till his death in 1840. The older people of this generation still remember him both as a tradesman and as a Christian. His clocks are still to be seen through the county and beyond, doing their work in a manner that makes it difficult to persuade their owners that any better were ever made. And we should here mention that, when successful, his gains were religiously consecrated to the payment of debts, which he was unable to discharge when leaving the old country.

Being still attached to the Presbyterian Church, and longing for the fellowship of kindred souls, he connected himself with the congregation now known as Prince Street, then under the pastorate of Dr. Thomas McCulloch, and at that time the only church in the place. He was soon after elected an elder, and continued to discharge the duties of that office till his death.

At the time of his arrival, the moral and religious condition of the town was about the lowest it had been since the Gospel has been preached here. The war had concluded, but its demoralizing effects, particularly in connection with the timber trade, were still active, and the terrible drinking habits then engendered remained in full force. "There was, however," says the Rev. R. S. Patterson, "in the congregation a group of persons of earnest piety, with whom Mr. Geddie soon found himself in close association. They were the persons who chiefly took part in the exercises of the prayer meeting then maintained in the congregation. This was the first prayer meeting we ever attended, and in whose exercises we commenced taking a share. Of this prayer meeting the father of our missionary was a member; he was a regular attendant upon it, and in every way contributed his part to its prosperity." There had been a Sabbath school established three or four years before by Messrs.

James and Robert Dawson—among the first in the Province—and he immediately took part with them in the work, in which he continued while he lived. In fact, modest and unobtrusive, without the gifts to render him a leading man, he was always in his place to do his part in every good work. Fearing God above many, gentle and loving in his disposition, "an Israelite indeed, in whom was no guile," he passed through this life, endeared to those who knew him, and in 1840 was suddenly called home, amid expressions of universal respect.

This brief tribute to one who was, under God, the principal instrument in forming the character of our missionary, will, we trust, not be deemed out of place here. We should here say that his attention to the Sabbath school involved no diminution of his diligence in family religious training, which he conducted according to the old Scottish Presbyterian system, on the basis of the Bible and the Catechism. And it was his privilege to see all his family walking in the ways of the Lord. Mr. Patterson says of them :—"I became acquainted with the family when they were young, and they were pupils of mine in Pictou, where I taught school for four years. I had a good opportunity of knowing their peculiar characteristics. They were all remarkable for amiable dispositions. You could not but have an affection for them. John, though similar to the others in disposition, had a very determined spirit, approaching it might be said to obstinacy. If you crossed his disposition, it was not easy to conquer him." This last peculiarity fitted him for the work which he afterwards accomplished, for had it not been for his extraordinary persistency in whatever he undertook, he would many a time have yielded to the difficulties which beset his course.

Of the sisters, the eldest became the wife of the Rev. Dr. Fraser, Clerk of the General Assembly of the Presbyterian Church in Canada; the second was married to Mr. James Johnson, for a time merchant in Pictou; and the third was married to a Mr. Henderson, and removed to California. They are all dead.

Of John we first hear as, when but a child, entering what the survivors of the last generation in Pictou town well remember as "Hogg's school"—so named from its teacher, a decent Scotchman, who, though sadly crippled, managed with

the aid of two staffs to move round with considerable activity, and who, by the old-fashioned means, managed to beat the elements of learning into successive generations of the youth of the town. Seldom, to appearance, has a more shrinking, timid little creature been thrown into the work and play of a public school. Till this time his almost sole companion was a sister a little older than himself, and he still made her his principal playmate, shrinking from the rougher play of the boys outside the school, and cowering before the glance of the master within, and about the last that any person could have imagined would ever have become the man to throw himself, alone and unarmed, among the fiercest cannibal savages.

But he soon manifested a spirit which showed that there was more in him than his diminutive form and timid manner indicated. Feeble as he appeared, he showed himself to be resolute and determined in purpose, and his frame proved wiry and enduring. Though not mingling much in the rougher sports of his companions, he soon appeared as an active boy, manifesting sometimes an impish spirit of mischief, but always free from profanity or outward wickedness. He was one of those who, like the martyr Renwick, might have thanked God that he had been saved from the pollutions of childhood. In fact, there was always about him a spirit of goodness. At what time he became really pious we are unable to say, as he has left no record on the subject. But those who knew him in early life represent him, as from the earliest period of his boyish history to which their recollection extends, manifesting a spirit which even then gave them the impression of his being under the power of Divine truth. He did not, however, make a public profession of religion till the 22nd June, 1834, when he was nineteen years of age.

As he grew up, his active mind found employment with the implements of his father's shop, while that strong mechanical genius which served him in such good stead in after years, was gratified and strengthened in the examination of the various pieces of mechanism handled there. He became quite an expert workman, even constructing clocks in all their parts.

"I have consecrated this child to the service of God as a missionary," was the language of the mother of Samuel J.

Mills, and the hearing of this remark made an impression upon the mind of her son that was never effaced. But the parents of John Geddie did not tell him of his early dedication. They left it with God to dispose and qualify him for the work. But missionary publications formed part of the reading of the family, and from childhood they presented before his mind the claims of the heathen upon those in more favoured positions. A sister of the father had, through Dr. Morrison's influence, gone to live in London, and from Dr. M. himself, who was long a director of the London Missionary Society, she received the publications of that institution and others bearing upon the evangelization of the world, to which the Church was then awaking. These she regularly transmitted to her brother, in whose family they were perused with interest. Among these publications were those which told of the early triumphs of the Gospel in the South Seas. In this way not only did John grow up in a missionary atmosphere, but, at an age when boys might have been gratifying their desire for excitement by the romances of Scott or the poetry of Byron, or nowadays by sensational literature of a worse character, his youthful imagination was fired by the intelligence, which was coming time after time of the triumphs of the Gospel on Tahiti and other enchanting islands in Polynesia, perhaps before he had any spiritual conception of the importance of the work. We may add here that biography, especially missionary biography, was favourite reading with him through life, and to his dying day he was warmly attached to the London Missionary Society, with whose operations he was so early familiar.

At an early age the desire to serve God in the Gospel, and, if possible, to go abroad to carry the message of salvation to those who had not heard it, took possession of his heart—how early we cannot tell, and we do not think he could have himself fixed any particular time when the desire was first formed. On the contrary, so mixed were some impressions of the kind with his earliest recollections, that it would have been more difficult to have named a time when he was without them.

With these views, he attended the Grammar School at Pictou, then doing the work of an Academy. It was consequently attended by a number of boys from a distance, among whom there was mixed up a considerable amount of gentility and

rowdyism. Life among them was of a much rougher character than would be now tolerated. Regular stand-up fights, sometimes on a simple challenge to a trial of strength or skill, or to settle a difference, were as much an institution as cricket matches are now, were regularly conducted, and even the master judiciously shut his eyes to anything of the kind out of school hours. This, with other horse play, developed a good deal of manliness, but also much wickedness. In such scenes Cowper himself would scarcely have been less at home than Mr. Geddie; and even for the innocent sports of his companions, which involved severe physical effort, he showed little inclination. It may be noticed that Bishops Selwyn and Patteson, who distinguished themselves on the same mission field, were both forward in the athletics of school and college, showing how God can serve Himself by the most opposite physical temperaments, when consecrated to His service.

Leaving the Grammar School, he took his collegiate course at the Pictou Academy, and thence entered upon the study of theology under the Rev. Dr. Thos. McCulloch, then the only Professor of the Presbyterian Church of Nova Scotia. His student life presents nothing remarkable; in the classes he gave no indications of superior power, but he was noted for diligence and attention to his duties. He was always in his place, his work was always conscientiously done, and his exercises were never behind time. Outside the class, while shrinking from the rough and boisterous amusements in which his stouter companions found vent for their superfluous physical energies, he was either in quiet retirement, seeking the fellowship of some kindred soul, or busy at work—sometimes at his studies, in which he was most diligent; at other times in some more mechanical employment, such as the work of his father's shop, or bookbinding, in which he had acquired some skill. Among his fellow-students he was respected by all, and loved by the few who were intimate with him. Small in stature, the youngest in attendance, with a child-like face, and a voice which, though afterwards showing considerable power, could only be described as peeping, he appeared as a boy in a class of which some were already bearded men. Gentle as a girl, and guileless as a child, Johnnie Geddie, as he was generally called, except when the title was prolonged to "little John-

nie," excited the kindliest feelings of all, while his blameless character and unquestioned piety won their best esteem.

But while respected for his conscientiousness, and loved for his amiable qualities, even those who knew him best did not anticipate that he would ever act a prominent part in the Church or in society. Indeed, instead of that spirit of self-reliance which is often regarded as essential to great achievements, he rather seemed to cling with something like a feminine attachment to some loved companion, whose company he sought for study or quiet conference either in their private rooms or in rural walks, the subject of the latter, particularly as he advanced in his course, often being the great questions of personal religion.

While engaged in the study of theology, he showed his interest in the missionary cause, especially in the students' missionary prayer meeting, which he was principally instrumental in forming, and in the proceedings of which he always took an active part. At this period those desires of engaging in the work which had long been simmering in his mind, but had scarcely risen above vague wishes or hopeful fancies, crystallized into a solid purpose, which no change of time or circumstances could afterward shake. His health, for some time delicate, began to decline, and he had the prospect of being entirely disabled from prosecuting his purpose of entering the holy ministry. At this time he anew solemnly dedicated himself to the Lord, vowing that if He would restore him to health and open up the way, he would give himself thoroughly to His work, and go with the message of salvation to heathen lands. His health improved, his studies advanced, and having completed his course of study, he was, after passing the usual trials, licensed by the Presbytery of Pictou on the 2nd day of May, 1837, when he was just twenty-two years of age.

At the same time was licensed an intimate friend, the Rev. John Campbell; and it is somewhat singular that two men who have exhibited such shining examples of self-sacrificing zeal, the one in the Home and the other in the Foreign field, should thus have started together. A more curious fact, at least to the antiquarian, is that the Minutes of Presbytery represent that the vote being put by the Moderator, "Proceed

to license these young men or not," and being carried "Proceed," an aged father "craved that his dissent against this decision be marked in the Minutes." We only mention this incident for its historical interest. The younger generation of the present day will scarcely credit that up to this time, and even later, the question of training a native ministry was the subject of fierce controversy—that among Presbyterians of the Maritime Provinces, outside the Presbyterian Church of Nova Scotia, the idea was not entertained for a moment, and that even within her, not ignorant people merely, but venerable ministers, attributed such virtues to Scottish training, or Scottish birth, or the laying on of Scottish hands, that they looked with coldness or even hostility upon measures for training natives for the ministry. Even later, native ministers were not only held up to public ridicule, but found one of their severest trials in the want of sympathy, if not worse, of fathers in the Church, for the sole reason that they had been born and educated in America. The fact which we have quoted was one of the latest manifestations of this prejudice, and we only give it as an example of what may now be regarded as an antiquarian curiosity in ecclesiastical sentiment.

Scarcely, however, had he been thus authorized to go forth to preach Christ crucified, than a cloud of thick darkness came over his soul. We must here observe that at important periods of his life he had seasons of deep depression, which he and the pious generally would ascribe entirely to spiritual causes, which many others would call nervousness or hypochondria, but which we believe in his case, as in many others, were of a mixed character, exhibiting the mysterious interaction of mind and body. The manner in which these states were connected with important events in his religious life and work, precludes the idea of their having altogether a physical origin; and yet they did affect his health, and on after occasions were deepened by the want of it. At all events, immediately on his licensure he was overwhelmed with the idea, that he had undertaken an office for which he was not qualified, and the duties of which he would never be able to discharge. After a restless night, he next morning went to consult his pastor, the Rev. John McKinlay, whether he should not yet relinquish the work. Mr. McKinlay gave him what consolation and encouragement

he could, but he returned home with his burden still pressing heavily upon him, and immediately took to his bed. Later in the day an intimate friend and fellow-student, who came to see him, found him disconsolate in mind and feeling sick in body. But after some conversation his spirits revived, and gradually he regained his cheerfulness. Our readers can form their own views of such feelings, but when we read how the most eminent of God's servants, as Moses, Isaiah, and Jeremiah, shrank from the responsibilities of the sacred office, we could wish that all our candidates for the ministry were exercised in some similar way.

On the following Sabbath, Mr. Campbell and he both commenced their public ministry in the old Prince Street Church, Pictou, and their appearance is one of the pictures most vividly impressed upon the memory of our boyhood. Similar as they were in spirit, it would be rare to see two men who outwardly presented a greater contrast. Mr. Campbell was several years the senior, tall, dark-complexioned, while his thin compressed lips, firm-set chin, and every line of his countenance indicated manly energy and determination. Mr. Geddie was small in stature and in features, boyish-looking, with modest and even seemingly diffident manner. Mr. Campbell, already discarding all conventionalism of pulpit tone and expression, in the firm tones of his powerful yet melodious voice, spoke the truth in simplicity, but with a decision which bespoke a man who felt that he had something to say, and meant that you should listen to it. In speech, Mr. Geddie's doctrine distilled as the dew as he gently insinuated the truth, in those regular and pleasing cadences, though of slightly melancholy tone, afterwards so familiar to the Church. Each had his gift, and both have since left their mark on the spheres where their lots were cast. It may be added that they finished their work almost at the same time, and died within a few weeks of each other.

After being licensed, he commenced preaching as a probationer in the vacant congregations of the Church. A few months later a charge was offered him, when the whole question of his future course came before him. He felt that the vows of God were upon him, and he had no desire to go back. But the thought of the body to which he belonged undertaking a Foreign Mission, had not been seriously entertained in any

quarter. Not that the members of the Church did not feel an interest in the subject. The fathers in the ministry had, by their instructions and their prayers, as well as by the circulation of religious intelligence, engaged their minds and hearts in the work of Gospel diffusion. For many years they had been contributing to the British and Foreign Bible Society. In some instances collections had been taken up for missions to the heathen. Notably on the circulation of Mrs. Judson's narrative, liberal contributions were made by some congregations in aid of the Baptist mission to Burmah, being, it is said, the first collection made in the Province for missions to the heathen. But a mission of our own seemed an undertaking entirely beyond our reach.

To enter, therefore, upon missionary work then, would thus have involved a separation from the Church in which he had been brought up, and which was the Church of his affection. Besides, he was young and inexperienced, and a few years' labour in the home vineyard might render him better fitted for service abroad. He had a hope, too, that the Church might ere long undertake a Foreign Mission, and thus the way be opened for his engaging in the work on which his heart was set, in connection with the body to which he belonged; and if not, he would then be clear in seeking service in another. With these views, when a call was addressed to him by the congregation of Cavendish and New London, in Prince Edward Island, he accepted it, and was ordained as their pastor on the 13th of March, 1838, the Rev. Robert Douglass preaching on the occasion from 2 Kings iv. 9, 10: "Behold now, I perceive that this is an holy man, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither."

He immediately entered upon his pastoral work with great energy and zeal. We cannot enter into details of his congregational labours; but have merely to say, that he discharged all the duties of the pastoral office with great assiduity. None would have imagined that his heart was in the foreign field, or regarded him as other than the most devoted of home labourers. He was a man of incessant activity, who never seemed to rest,

at least in his waking hours, and his gentle, kindly nature won the affections of his people.

But besides labouring diligently in his congregation, he was active in the advancement of the Church around. The Presbytery consisted of a band of most excellent men, several of them advanced in years, dwelling together in unity, and each in his own sphere discharging faithfully and regularly the work of a pastor. Yet, while deeply interested in the work of Gospel diffusion in the world, they were apt to settle down in the conscientious discharge of their duties in their own congregations, after the model of a Scottish pastorate, without much effort for the destitute beyond. Mr. Geddie's coming among them was the infusion of new life in regard to Home Mission work. He not only, in his quiet way, pressed the subject upon the attention of the brethren, but being the youngest and most active member of Presbytery, the largest share of missionary appointments fell to his lot, and in the fulfilment of them he never spared himself. At a time when railroads on the Island had not entered into the dreams of the most sanguine, he traversed every part of it, showing a thorough Scottish *dourness*, which allowed neither summer's heat nor winter's storm to prevent his punctually fulfilling his engagements, until, at least in every settlement where any of the inhabitants claimed connection with the Presbyterian Church, he was well known, and sure of a hearty welcome, his old horse, Sampson, being almost as readily recognized, with his carriage, in which a little later he often led about with him his wife, and sometimes one or two children. He remarked to us that the more his mind was engaged in the Foreign Mission, his interest in Home Missions, instead of being lessened, was intensified.

Chapter II.

COMMENCEMENT OF THE MISSION.

1838–45.

WHILE Mr. Geddie was thus actively engaged in home work, his mind was deeply exercised with the state of the heathen world, and from the time of his ordination he manifested his interest in Foreign Mission work. In the year in which he was ordained he founded a Missionary Society in his congregation, which from that date forwarded annually a contribution to some Society for the propagation of the Gospel in heathen lands. On the 21st of September, 1839, he was married to Charlotte, daughter of Dr. Alexander McDonald, of Antigonish. But the important relation was formed under a solemn engagement that if the Lord should open the way, they would unitedly go forth to make known Christ's name among the Gentiles. To her it might have been that the prospect of such a course seemed so slight, that it scarcely entered seriously into her calculations as to the future; yet, when the time came, how well she did her part will appear in the sequel. Affectionately received among the people of his charge, to whom he was becoming fondly attached, and believing that he saw the pleasure of the Lord prospering in his hand, he thought that, for the time, he was where his Master would have him to be. But providential dispensations began to disturb his mind. In particular, the accidental burning of a dwelling-house that he had just erected, and was about to occupy, seemed like the voice of God saying, "This is not your rest." His zeal for Foreign Mission work was quickened, and he ceased not to urge upon his brethren in the Presbytery the claims of the heathen, and the duty of the Church to do something for their evangelization. At his solicitation they formed combined Bible and Missionary

Societies in all their congregations, which collected annually for these objects. The first united contribution of these Societies was sent to the London Missionary Society in the year 1840, and amounted to £17 11*s*.

In explanation of what may seem the smallness of the amount, we may say that at that time, although the people of Prince Edward Island had a fertile soil, and the farmers easily raised enough produce for their subsistence, yet they were without a market for their surplus, and found great difficulty in turning it into cash. Hence the system of barter was universal. The farmer carried his wheat or other grain to the store of the merchant and exchanged it for goods, while the merchant relied for meeting his bills on the proceeds of produce thus collected, sent to the neighbouring provinces, where prices were often low and markets uncertain. The minister in most cases received his stipend mainly in produce, which he transferred to his merchant or his tradesman, but which sometimes he also had to ship to the neighbouring colonies to obtain a supply of the circulating medium. From the same causes the prices were so low that farmers had often difficulty in raising the amount necessary to pay the small sum of rent (about $20 per hundred acres) required for their farms, and to provide necessaries for their families. The tenure of land by leases rather than by freehold, then almost universal on the Island, seemed to have repressed their energies, so that they were very generally in arrears for rent, as well as in debt to their merchants. The currency had depreciated one-third, the British shilling passing at one shilling and sixpence; and ministers' stipends, even those which had been fixed in sterling, were paid at this rate, and still all the congregations, except Mr. Geddie's, which was newly settled, were in arrears to their ministers. Under these circumstances, we need not wonder if the money contributions to a missionary object should seem small. But we may here say that, in proportion to the circumstances of the people, the liberality shown by the congregations of Prince Edward Island in the early days of the mission, was greater than it is now.

A beginning was thus made in supporting missions to the heathen, and in subsequent years the work made progress. Mr. Geddie preached to his own congregation annually on the

subject, besides breathing into his ordinary sermons and prayers the spirit of the missionary enterprise. In the other congregations in the Island he preached on the subject as occasion offered. In most, if not in all of them, the plan was adopted of having an annual missionary meeting, at which a sermon was preached, the report of the congregational Society read, and addresses delivered, with the view of diffusing information on the subject, and awakening or deepening interest in the work. These measures may at the present date seem commonplace enough, but then, at least in that part of the Church, they were quite novel. In these proceedings Mr. Geddie, though never obtrusive, was the moving spirit.

At this time nothing more was contemplated than to show an interest in missions to the heathen, by furnishing some aid to bodies or societies engaged in that enterprise. The idea of the Church herself occupying a heathen field, or even supporting a missionary of her own, had not, we feel safe in asserting, as yet entered into the mind of another man in the Church. But Mr. Geddie had taken up the idea that the Presbyterian Church of Nova Scotia, small and poor as she was, might and ought to engage in a foreign mission of her own. How early he had formed this idea we cannot say. He seems to have cherished the hope of such a result when he accepted ordination, but as he advanced it became a settled project with him.

But when he came to make known his view, we suppose that there was not a man in the Church who thought it practicable. Many looked upon it as utterly chimerical, and were ready to pour contempt upon it as folly, while even his friends received the proposal with a smile of incredulity. Knowing his excellent spirit, and giving him credit for the best intentions, they yet regarded his project as savouring of anything but wisdom. Nor was this to be wondered at. The Church consisted only of about thirty congregations, with a little over 5,000 members. With the exception of the Moravians, no Church so small had ever undertaken a mission to the heathen. And the circumstances in which she was placed were fitted to discourage the idea. The congregations were generally in rural districts, none of them wealthy, and some of them feeble and struggling. At that time farmers had little money circu-

lating among them. Ministers were ill supported, only one salary amounting to $800, and in most, payments of salary being irregular. There were scarcely any congregations that were not in arrears—some of them largely so. In some instances, where ministers had been long settled, this had gone on regularly for so long a period that they had ceased to take account of them. Most of the ministers deemed themselves home missionaries in their respective spheres, while around them other fields called for efforts for which the Church had neither money nor men. During the years previous she had put forth what, for her numbers and resources, were great efforts to maintain an educational institution for the trainiy of a native ministry; but, from causes to which it is unnecessar i to refer, this had gone down, and altogether the position o the Church was anything but encouraging.

To his most intimate friends he made known his desire to engage in the work; and though he did not make this public, yet as the agitation for a foreign mission went on, it was understood that he was to be the missionary. A mission to the heathen at that time seemed to our minds surrounded by a halo of glory that we were unworthy to approach, and a missionary something different from an ordinary mortal. The proposal of "Johnny Geddie" to undertake such an office with many excited only a smile of contempt or amused wonder, at the idea of such big thoughts in so small a man, while others who knew him better listened with interest, and waited to observe whether the thing might not be of the Lord, while one or two warmly encouraged him in his purpose.

But any reference to himself in the matter he studiously kept out of sight, and sought to present the case as one of duty to the Great Head of the Church. He had thoroughly pondered the whole subject, and was prepared to combat every objection. So completely had he mastered the principles of the missionary cause, so fully was his mind stored with facts on the subject, and such was the calm, persistent earnestness with which he pressed his views, that those with whom he came in contact could not help listening to him, and even those who were disposed to ridicule the project as visionary, could not help being impressed with his arguments, and in many instances became converts to his views. Perhaps the

first man who came to fully sympathize with him was the Rev. John (afterwards Dr.) Keir, minister of Princetown, P. E. I., and subsequently Professor of Theology to the Synod. In his early life, while a student of theology in Scotland, he had, in the purest spirit of the missionary enterprise, devoted himself to the service of God in these Provinces. Settling in Prince Edward Island when nearly the whole population were in a state of spiritual destitution, he had spent the prime of his life in traversing it as a missionary, preaching the gospel of salvation amid toil and privation to the solitary dweller in the wood. And his heart responded at once to any appeal having for its object the evangelization of the regions beyond. He was not a man, however, to be carried away by novel or romantic projects, but in his frequent intercourse with Mr. Geddie, whose congregation bordered on his own, his calm judgment led him to believe that the plan was practicable.

The support of Dr. Keir gave great weight to the project. His age and experience, his wisdom in counsel, his fine Christian character, and the remembrance of his past labours, had won for him universal respect, and commended any proposal which met his approval especially to members of the Presbytery of Prince Edward Island, and the laymen of that part of the Church. As the members met in Presbytery, at sacramental solemnities, or at their missionary meetings, the subject was discussed and frequently prayed over. As it was presented to the people, they met, as was to have been expected, with a good deal of prejudice and opposition, and sometimes great ignorance.* But on the whole their arguments and appeals met with such a response as led them to conclude, that when something so considerable could be done to aid the funds of other societies, if the rest of the body would manifest the same spirit, the Church, small as she was, might have her own agents in heathen lands.

Accordingly, he next proceeded to agitate the matter through the whole Church. In the winter of 1843 he published in the *Presbyterian Banner*, then the organ of the Church, a series of letters in which he set forth the claims of the heathen upon

* He mentioned to us that after addressing a meeting in what was considered one of the most intelligent congregations in the Presbytery, one man came to him with the pertinent inquiry, "What is a Missionary?"

the Church, and endeavoured to show that the Presbyterian Church of Nova Scotia might and should engage in missionary efforts in some part of the field, and combated the arguments that might be adduced against such an undertaking. The letters excited attention; and while some looked upon the whole idea as visionary, and probably the majority read his letters with sympathy for him and his cause, yet with hopelessness as to its practicability, still some were led to warmly espouse his views.

To test the feeling of the Church, and if possible to lead her to unite her energies in the work, it was agreed that an overture should be introduced into the Synod, urging that immediate steps should be taken to engage in a mission to some part of the heathen world.

Here we must stop to point out what we regard as perhaps the most important service rendered by Mr. Geddie to the Church of Christ—that is, in working up the idea that a Colonial Church might and should engage in the Foreign Mission work. Till this time, the Churches generally, in the British colonies, not only never thought of sending missionaries abroad, but were seeking aid for their own work from their brethren in other lands. There had, indeed, been in a few instances contributions sent to other societies for missions to the heathen; and at the same time that Mr. Geddie was agitating the subject in the Presbyterian Church of Nova Scotia, the Baptist body of the Maritime Provinces was taking up the question, and a few months before Mr. Geddie sailed, sent out the Rev. Mr. Burpe to labour in connection with the American Baptist Mission in Burmah, the first missionary from a British colony to the heathen. But to Mr. Geddie belongs the credit of first working up a Church to the idea of undertaking all the responsibility of a Mission of her own. And the manner in which the flame kindled by him extended to other Churches, and how widely it spread, will appear, to some extent at least, in the sequel. In fact, we hold that he did a work for the Churches of the great British colonial empire, similar to that which Carey did for the Churches in England, and Mills and his fellow-student for those in America, in awakening their zeal on behalf of the heathen. And, considering the state of the Colonial Churches at the time, it equally manifested that faith which removes mountains.

To return to our narrative. Mr. Keir agreed to take charge of the overture to Synod, and it was accordingly introduced at its meeting in July, 1843. But it did not come up for consideration till the last day of meeting, and the last sitting. Any person who has ever attended a meeting of a deliberative assembly, civil or religious, can judge how much consideration it was likely to receive at that period of their deliberations. In justice to the Synod, however, we may say that it had been a very busy meeting—that the time had been occupied in the consideration of a number of very important measures, designed to promote the internal prosperity and external progress of the body. This will, in part at least, account for a matter which we deem of such consequence seeming to be thrust into a corner. And yet we believe that we are not far wrong in saying, that by a large portion of the Synod the proposal was scarcely deemed worthy of serious attention. By this time a few ministers, besides the members of the Presbytery of Prince Edward Island, had adopted Dr. Geddie's views and were earnest in advocating them. But we believe that the majority looked upon the proposal as a harmless hobby of "poor little Geddie," and smiled contemptuously at the idea of its ever becoming anything real. It was impossible, however, altogether to pooh-pooh a measure to which Dr Keir had given his deliberate approval. What debate ensued, or whether any, we have no information. We are certain that from the time of its introduction, and the amount of business transacted at the same sitting, there could not have been much. The minutes say simply :

"Transmitted through the Committee of Bills and Overtures, and read, an overture from the Rev. Mr. Keir, on the propriety of maintaining a mission abroad."

"Ordered, that the overture be sent down to the several Presbyteries for consideration, with instructions to report thereon to the Synod at its next meeting."

So the matter was disposed of, as far as the Supreme Court of the Church was concerned, for another year, with a half-formed expectation on the part of many that there would be little more about it, and very generally with little conception whereunto this thing would grow. Indeed, the *Presbyterian Banner*, at that time the organ of the body, in noticing the

proceedings of Synod, does not even mention that the subject of Foreign Missions had been before them.

But the men who had taken the matter in hand were not now going to look back. They had gained the first step in having the subject, by the act of the Supreme Court, brought before the whole Church, and it was not to be allowed to rest.

During the year the Presbytery of Prince Edward Island, under the inspiration of Mr. Geddie, were not idle. They brought the matter before their respective congregations; and, as the great difficulty on the minds of many regarding the undertaking was, that the liberality which might be evoked under present excitement might not continue, they appealed to their congregations to give pledges for such an amount, as they expected to be able to continue to give in subsequent years. In the circumstances this measure was probably advisable, and, indeed, almost seemed necessary. Without some pledges of this kind, the Church would scarcely have been persuaded, that they would be safe in assuming the responsibility of supporting a missionary. But Mr. Geddie did not deem it necessary. If he could get the Church once embarked in the Foreign Mission enterprise, he had no fear as to future support, and he would have cheerfully gone forth to the work in the assurance that the Mission would maintain itself—that the progress of the work would deepen the interest of the Church, so that contributions would be increased. And he only went into the measure as it appeared necessary to encourage the weak faith of the Church, by showing some security for the future maintenance of the Mission. Events have since amply justified his confidence. The Mission went on, but, instead of the contributions falling off in after years, they increased, so that it never became necessary to refer to these pledges. The total amount pledged was about £50 stg., or $250, as follows: Princetown, £17; Cavendish and New London, £15; Western St. Peter's and Cove Head, £12 10*s.*; Eastern St. Peter's and Bay Fortune, £11 4*s.* 8*d.*; Bedeque, £4 10*s.*; Cascumpeque and West Point, £11; total, £71 4*s.* 8*d.* in Prince Edward Island currency, with Richmond Bay to be added. They also corresponded with the other Presbyteries of the Church. In them the subject was discussed, but not with the same zeal as

in Prince Edward Island, but still among ministers and people there was interest manifested in the project.

At the meeting of Synod in 1844, the whole subject came up for consideration, and as upon their decision depended results perhaps more important than ever depended upon any case before a Colonial Synod, we feel excused in referring to the meeting at length. It opened at Pictou on the 10th July, with nineteen ministers present and eleven elders. Five ministers and a few elders afterwards arrived. Scarcely ever had there been a meeting of the body which had gathered so large a proportion of the very flower of its eldership. There was John Patterson, of Pictou; John Currie, of Tatamagouche; William Matheson, of West River; William Sutherland, of East River; John James Archibald, of Truro; Alexander Archibald, of St. Mary's; William McNeil, of Cavendish; and James McCallum, of Cove Head—all men well known in the Church and in their respective spheres as pillars in Zion. The Synod opened under the shadow of a great bereavement. The Rev. Dr. Thomas McCulloch, who had long occupied so commanding a position in her counsels, and been the moving spirit of all her operations, had been removed by death; and the members, many of whom had been his pupils, were looking after him, in the spirit of those who cried, "My father, my father, the chariots of Israel, and the horsemen thereof."

The consideration of the question of a Foreign Mission was not delayed. The subject came up on the afternoon of the second day, when the reports of Presbyteries were called for. There were then only three. "The Presbytery of Truro reported that they have considered the subject of Foreign Missions, and agreed to submit their views on that matter by overture." The overture was "to the effect that the Synod do recommend the congregations under their inspection to enter immediately upon the subject of Foreign Missions, with the view of ascertaining the extent to which the Church is prepared to support such missions."

"The Presbytery of Pictou reported that they have taken the overture sent down to them into their serious consideration, and, after due deliberation, have issued the following deliverance, viz.: Whilst the Presbytery are fully alive to the vast importance of such an object, they cannot just now recommend the adoption of the overture."

Thus the two largest Presbyteries of the Church, embracing four-fifths of its membership, and that which had hitherto been the most forward in contributions, had recommended a cautious course, while only the Presbytery of Prince Edward Island "recommended the Synod to endeavour to maintain one or more missionaries abroad." This recommendation was accompanied with an eloquent memorial on the subject. In this, which might in reality be regarded as Mr. Geddie's, the case was presented most earnestly. It commences with a solemn appeal on the condition of the heathen, and then shows the solemn obligation resting on the Church to provide them with the Gospel, the only means of salvation. As to means, it represents that even if the rest of the Presbyterian Church of Nova Scotia would show liberality in proportion to what the Prince Edward Island Presbytery had done, she might easily support one or more missionaries; while the liberality of the heathen to their false gods, and the instances of giving in Scripture, afforded examples for our imitation, and reproof of our slackness. To the objection that charity should begin at home, it replies:—

"Far be it from your memorialists to utter a single sentiment which would have a remote tendency to paralyze the energies or diminish the efforts of Christians for the spiritual well-being of those around them. Nevertheless, a little consideration must satisfy every reflecting mind that this objection does not carry the weight that is sometimes attached to it. There is reason to fear that all is not right, when individuals or churches are disposed to expend all their beneficence at home, and do nothing for souls abroad. The invalidity of this objection appears in this, that it is opposed to the Saviour's last commission, to 'preach the Gospel to every creature.' The decalogue contains not a more peremptory command than this. It is given to us without qualification or restriction, and we are sure we must be doing right when we do what Christ commands. Nay, more, till we comply with His injunction we cannot plead for the fulfilment of His promise, 'Lo, I am with you alway.' Besides, the spirit of this objection is contrary to apostolic practice. Did the first ministers of the Cross make the evangelization of Judea the condition of their attempting the conversion of the Gentiles? No. They were early

instructed to beware of confining to their own country labours that were intended for the world. Further, when it is said, charity begins at home, the very words imply that it is diffusive, and, instead of remaining at home, it only begins there. In this point of view, the duty of extending the Gospel is plainly implied in the language of the objection. At home let charity begin, but let it not end there. If genuine, indeed, it will not only water its own garden, but will enlarge its channel, and send forth the streams to fertilize and beautify other fields, till 'the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose.' The truth is, the Church has a double duty to perform : the one towards its own people properly so called, and the other towards the world at large. If, therefore, while one of these is attended to, the other is almost or altogether overlooked, the duty is but half done, and the blessing cannot be claimed."

Mr. Geddie had, by reading and correspondence, made himself familiar with what was going on in the Mission field throughout the world, and with the nature of the work in different places, and the memorial urged upon the attention of the Synod, Western Polynesia as a suitable scene for its operations, and concludes with the following appeal :—

"The motives which impel to action in this momentous enterprise, your memorialists feel, are numerous and weighty. The glory of God calls us to it. The command of God calls us to it. The reproaches of those who have gone down to perdition unwarned calls us to it. And last, not least, the spiritual deadness that prevails among our Churches, which is, perhaps, a judicial retribution for the indifference, which we have so long shown to the spread of the Gospel, calls us to it. These considerations, your memorialists conceive, ought to stir us up as a body to take a part in those grand movements, which seem destined, in the arrangements of God, to be instrumental in achieving the redemption of the world. They would plead with your reverend Court, as if 600,000,000 of immortal souls were their clients; and, under a conviction of the overwhelming importance of the subject, beg again to solicit for it that earnest attention which it so reasonably demands."

A newspaper of the time says : "A lengthy discussion followed, and the members in rotation were called upon to express

their sentiments." Two motions were made. The first was, "That the overture be adopted and carried into effect as far as practicable, and that a Committee or Board of Foreign Missions be appointed for this purpose, and that the memorial just read be published for the information of the people."

The second, or amendment, was, "That this Synod, feeling that in present circumstances they are not prepared to embark in the Foreign Mission enterprise, resolve to enjoin upon the congregations under their inspection to make an effort in behalf of such Missions, consistently with other claims; and further, that in order to render present efforts available, the Synod will connect itself with the ——— Society, through which their contributions may flow, till they feel themselves able to embark in the cause by sending forth a missionary of their own."

The same paper gives a report of part of the discussion, which is said to have been calm and moderate. None questioned the propriety of missions to the heathen. Indeed, we may say that there was no man in the Synod who did not heartily sympathize with that work. The Court had not to meet the objections which in some Churches, and among many Christians, missions to the heathen had to encounter at their inception. There was, perhaps, no one who would have objected to our Church making some contribution for the object; but the difficulty of one class lay in the idea of a Church so small, and with so little means, undertaking the responsibility of establishing and maintaining a mission of our own, or even supporting a missionary. And when we look at the circumstances of the body at that time, we need not be surprised at this. The first year for which we have its statistics was the year following (1845). At that time the congregations numbered just thirty. Of these, twenty-five reported a membership of 4,825. Allowing for the five not reporting, the whole membership of the Church would not exceed 5,500. Some congregations were so ill organized, or so illiberal, that one is reported as having paid the previous year to its minister £23 9*s.* 8*d.*, and another £35 6*s.* 10*d.*, while the only congregation in Halifax had not been a year settled, had only seventy members, and was paying its minister $480! When we consider, in addition, the claims upon the Church at home, we need not wonder if some of the

wisest men in the Church shrank from the undertaking. We may add, that the chief fear was that the liberality evoked might be merely the effect of sympathy, and would not be maintained. Looking at the case simply as regards members, the asking of a Church of 5,500 members to support one missionary was at least as much as to ask the Presbyterian Church in Canada, with her present membership, to support twenty; or the former supporting two would be in the same proportion as if the latter supported over forty, and yet this she was found able to do, and that at a time when the circumstances of our people were far from being what they are at present.

As we have said, none questioned the propriety of Foreign Missions; but they argued against expending the means of the Church on such an object, while ministers at home were so ill supported, and against sending away ministers when our home field was so imperfectly supplied. Perhaps there were some, as there were not a few through the Church, who would have gone the length of saying, that in these circumstances nothing should be done for Foreign Missions; but more argued on the same ground, that we should not engage in such an undertaking, but still that congregations should be encouraged to make contributions, as had been occasionally done, for the object, to be forwarded to some other Missionary Society. Their arguments they nailed with Scripture by quoting the words of the Commission, "beginning at Jerusalem;" and one read the account of Paul at Antioch in Pisidia, turning to the Gentiles, (Acts xiii. 45–47), not to prove our duty to go to the Gentiles, but to show that as the people of Nova Scotia had not rejected the Gospel, we ought not to send it abroad.

Mr. Geddie had long fully considered all the objections that could be urged, and then, as before and after, was prepared to meet them; and it was not easy to resist his calm and quiet pleading, and a number had already adopted his views. They strongly argued that instead of a Foreign Mission injuring any home interest, it would promote them all—that while, in natural economics, saving was acquiring and spending involved losing, in spiritual often the reverse held: "there is that scattereth and yet increaseth, and there is withholding more than is meet, but it tendeth to poverty." They held that the back-

ward state of things at home might be the result of our not looking more to interests abroad, and that a wider beneficence, which looked to the welfare of those beyond, would be returned in rich blessings upon the Church in all her measures at home. As to the questions as stated in the resolutions, as between having a Mission of our own and raising contributions to aid another Society, they argued that the latter measure would never awaken the same interest as the former, nor produce the same beneficial reflex effects upon the Church, and that as the Church was able to undertake such a work, it was her duty to do so.

The discussion occupied the whole of the afternoon sederunt, and was adjourned till the evening, when a vote was taken and the motion was carried—20 to 14. Looking back now with the light of experience, we may say that every argument used in favour of a Foreign Mission was justified by the results, even beyond the expectation of its most sanguine advocates. As to the two plans presented in the two motions, giving the advocates of the last credit for as deep sympathy with Missions to the heathen as their brethren who supported the first, we may say that those who lived to see a few years, had reason to bless the Great Head of the Church, for His guidance in leading His servants to the adoption of the course indicated in the first resolution. On this question Dr. Somerville remarks: "It is individuality and relationship that excite and maintain deep and continued interest. Great was the anxiety felt by this country in the siege of Sebastopol, but the interest experienced would have been heightened unspeakably had the besiegers consisted wholly of British soldiers. The co-operative efforts of the French shaded the spectacle, and took away half the interest and half the joy from all the successes of the Crimean war. The deeds of Havelock, going up with his few brave soldiers through the burning sun of India, and the opposing masses of rebel sepoys, went more deeply into the interest and the heart of the nation than any exploit that was achieved during the whole Russian campaign, because that little band, which filled the eye of the mind, was composed of our own countrymen. They were unaided and alone, and therefore it was felt that all their glory was their own."*

* Lectures on Evangelism and Missions.

Pursuant to the resolution adopted, a Board of Foreign Missions was appointed, consisting of the Presbytery of Prince Edward Island, whose members then were the Revs. John Keir, Robert Douglass, Wm. McGregor, R. S. Patterson, John Geddie, and John C. Sinclair, with their Presbytery elders, with Revs. James Bayne, James Waddell, John McCurdy and John I. Baxter, and Messrs. Isaac Logan and Dr. John Waddell; Mr. Keir, Convener. They were instructed to seek the co-operation of the ministers of the Church, in making an appeal to all the congregations in the body relative to the object of their appointment, in having the Memorial read in their several pulpits, and in countenancing and aiding an agency (*i. e.*, in visiting congregations on the subject), if it were deemed proper that one should be employed. They were also instructed to apply to such sources of information as they might deem requisite for the purpose of ascertaining the most eligible field for their missionary operations, expenses of outfit, passage money, annual salary, etc., and as soon as funds sufficient to support a missionary had been guaranteed, to negotiate with candidates. The Board held their first meeting on the 17th of July, the day of the close of the meeting of Synod. The Rev. James Waddell was appointed Recording Secretary, and Mr. Geddie, Corresponding Secretary. They proceeded at once to carry out their instructions. They published the Memorial for general distribution, and requested all the ministers of the body to read it in their pulpits. They appointed agents in each Presbytery, to appeal to congregations and evoke their liberality. They also entered into an extensive correspondence with Missionary Societies, and individuals in Britain and the United States, regarding various fields of labour, the expense of supporting missions, etc.

When the Synod met in July, 1845, the Board presented their first report, with no small congratulations on the position which they and the Church occupied, in being reckoned among those who had a part in the Foreign Mission enterprise, and also on the encouraging progress made during the year. In the Prince Edward Island Presbytery £70 ($280) had been paid, with a pledge of the continuance of that amount annually. The congregations in the Pictou Presbytery had paid $230, and those in Truro $211, making £180, or $720 in all, which,

with the previous year's contributions of the Prince Edward Presbytery of $280, made the whole sum in the hands of the Board $1,000. This was from only twenty congregations, while such as Truro, Stewiacke, Windsor, Maitland, Halifax and Nine Mile River had not reported. These results they deemed sufficient to warrant the appointment of one missionary. In regard to a field of labour, they were able to lay before the Synod important information, with encouraging prospects of co-operation from other missionary institutions. "In every step of this incipient enterprise," they say, "prejudice and opposition have been found to give way, and everywhere have the Board had occasion to erect their Ebenezer, and to say, 'Hitherto hath the Lord helped us.'"

During the year the Mission had undergone much discussion in every part of the Church, and while there had been much interest excited in the work, the feeling against the undertaking, as rash in the circumstances of the Church, had grown in intensity, not only among those who cared not for religion, but among serious and well-disposed people. Many denounced the scheme as utter madness, while other epithets, scarcely less complimentary, were freely applied to it and its supporters. When the subject came up in Synod, the opinion was strongly expressed that the Board were "driving things too fast," and there was a determination, if possible, to put on the brakes. Accordingly, when it was moved, in accordance with the views of the Board, that they should "be instructed to select a field, and negotiate with candidates for occupying that field as soon as possible," it was moved in amendment, that "the Board be instructed to use diligence in obtaining information respecting the most suitable field for Foreign Missionary operations, and the practicability of procuring suitable labourers for its occupation, and report to the Synod at its next meeting; and if the information then laid before them shall be such as in their opinion shall justify the step, they pledge themselves to embark in the cause with all possible speed."

After some discussion the vote was taken, when the motion was carried, but only by a majority of one, the vote being thirteen to twelve. Looking at the question as thus presented, we would say that the last course appeared the wisest. It was certainly committing a grave responsibility to the Board, to

entrust to them the whole matter of selecting a field and choosing a missionary. But the course adopted was ordered in the wisdom of the great Disposer of all events. The Rev. Messrs. Roy and Christie were added to the Board, also Mr. John Wm. Dawson, who, in addition to his eminent services to science, deserves mention as having, in the infant stages of the mission, taken an active part in the advancement of its interests.

The Board accordingly advertised immediately for candidates, and met at Pictou on the 24th of September, 1845, to determine the two questions of a field and the choice of an agent. The occasion was felt to be peculiarly solemn and responsible. All believed that, under God, much depended upon the decisions to which they should that day come. Having the glory of God and the salvation of souls in view, they were yet totally inexperienced in the management of missionary work. They entered, therefore, upon the consideration of the question of a field in weakness and fear, and with a prayerful anxiety that they might be guided by wisdom from on high. The information received, and, we may say, the intimate acquaintance with the circumstances of every field that might be considered desirable, acquired by Dr. Geddie, cleared their way; and while the advantages and disadvantages of each were carefully and prayerfully canvassed, there was no difficulty in finally arriving at a decision. As to such fields as India and China, the way seemed shut by the great expense which they involved, the salaries of missionaries being double of what they were in some fields, and the other expenses proportionate. The Board of the Presbyterian Church of the United States invited us to join with them in any of their fields, offering to adopt any missionary that we might select, and to be responsible for any deficiency in his salary. Kind as this offer was, a more independent position was considered desirable, and none of the fields to which they invited us seemed the most suitable. To Western Africa we were invited by our friends of the United Secession Church; but the view then held, that, from the climate, missionaries going there must be first acclimated by residence in a tropical climate—for which reason they were looking for agents to their Missions in Jamaica—and the consequent necessity there would be, if we joined in the work

there, of foregoing the sending of an agent from among ourselves, seemed decisive against that field. South Africa presented greater attractions, but the South Seas still stronger. The triumphs of the Gospel in that field had formed one of the most fascinating chapters of missionary history, and the story had fired the heart of Mr. Geddie in his boyhood. Then the salary of a missionary there was less than half of what it was in some fields, while the cost of the other requirements of a mission was proportionately less. Then, as Mr. Geddie in his modesty put it, a missionary of less intellectual gifts would answer among a rude people, better than among the corrupt civilizations of the East, while the experience of Eastern Polynesia led us to expect, what has not been altogether realized in the New Hebrides, that these simple people would more readily yield to the influence of the Gospel. The condition of the people also strongly appealed to our sympathy, while the circumstances of the field seemed to make it the one most suitable for a small Church to occupy.

But events in providence led them irresistibly to that quarter. It would be interesting to detail these, but we must content ourselves with the leading facts. The Rev. John Williams, after his successful labours in Eastern Polynesia, had been longing to see a similar work going on in the large islands to the west, and when he last visited Britain, in 1838, some of the congregations of the United Secession Church became interested in the subject, and voted £300 sterling to him to explore Western Polynesia, and select a mission field for them in that quarter,—New Caledonia, or the Loyalty Islands, which were then reckoned as one group, being contemplated as a sphere of operations. It was while on his way thither, in the *Camden*, that he, along with a young friend, Harris, was killed on Erromanga in the year 1839. The missionaries who followed up his work of exploration succeeded in placing native teachers on the Isle of Pines, a few miles distant from New Caledonia, and other islands, and wrote to the United Secession Church urging them to occupy the field immediately, and advising that operations should be commenced on the Isle of Pines, where there seemed a favourable opening. The London Missionary Society at the same time pressed the matter upon the attention of the Synod of

that Church, and promised to render them all the assistance in their power. The Synod accordingly, at its meeting in 1841, resolved to enter upon the work. But while adopting measures to carry the resolution into effect, they received a communication from the London Missionary Society, informing them that in consequence of intelligence received from the South Seas, especially the report that all the teachers on the Isle of Pines had been murdered, it would be desirable to suspend the appointment of any European missionary to Western Polynesia.

The Presbyterian Church of Nova Scotia had sprung from the Secession, and its members were thus naturally led to take an interest in this field. Mr. Geddie, and those having our Foreign Mission in charge, had followed these proceedings with deep interest. They felt the feebleness of the Church here to undertake a mission of her own, and the prospect was naturally most gratifying to them, of entering upon that field in conjunction with brethren, with whom they were so closely associated in faith and fellowship. The communication from the London Missionary Society was therefore discouraging. In consequence of it, the United Secession Church abandoned the idea of a mission in the South Seas, and directed their attention to Old Calabar, on the West Coast of Africa. Our Board were therefore for a time in perplexity, as to the quarter to which they should direct their energies. In these circumstances, the brethren of the Prince Edward Island Presbytery set apart a time for special prayer for Divine guidance. The result seemed to realize the Divine word—"Before they call I will answer, and while they are yet speaking I will hear." A communication was shortly after received from the Secretary of the London Missionary Society, informing them that the reports which had deterred their friends in Scotland from entering upon that field had been contradicted—that the mainland of New Caledonia was still open to missionaries, and that it was still hoped the United Secession Church would take a part in a mission to that quarter. It was while matters were in this condition that the Board met, and after careful and prayerful deliberation of the claims of the different fields open to them, they unanimously resolved that "New Caledonia is the station to which our missionary should be sent." Very

soon after, a very urgent appeal came to the Secession Church from Rev. Messrs. Murray and Turner, who in April and May of that year had visited the New Hebrides and New Caledonia, urging them to send out six missionaries to the latter point. That Church, however, had become so occupied with the Mission to Old Calabar that they were unable to respond; and while we were not able to do so to the extent sought, yet the friends of the Mission felt that God was calling us, and we rejoiced in the measure of aid we could give in response.

The next question was, "Who shall go for us?" During all these proceedings, though Mr. Geddie was the life of the movement, he had carefully endeavoured to keep it free from any connection with his name. He sought to awaken the Church to her duty to the heathen, and to induce her to engage in missionary work among them, from regard to the will of Christ and from sympathy with the perishing, and not from any interest in an individual. Hence he had hitherto kept himself in the background, and while pressing upon the Church the claims of the heathen world, and the obligation of our Church to extend her benevolence to the perishing abroad, he had always expressed a wish to those who knew his feelings that his name should not be associated with the measure. Still, he had not concealed from his more intimate friends his intention to offer his services, when the time should come that a foreign missionary should be required. The Church was to be free, so that if an agent more suitable could be obtained he would cheerfully acquiesce, and in that case would recognize the voice of God in His Church, indicating that the time had not come for *him* to go abroad, and would endeavour to labour contentedly where he was.

Accordingly, at the same meeting he came forward with a tender of his services. He stated how his mind had been occupied with the subject from his youth, as we have already described. The most of the members of the Board had had an intimate acquaintance with him, and those who knew him best felt the most confidence in his suitableness for the work, while all knew his zeal, his diligence, and his perseverance, and that he had at least some qualifications required in a missionary to the heathen, and looking at the whole history of the

measure, felt that the thing was of the Lord. He was accordingly unanimously and cordially accepted.

And now for the first time he was informed of the fact, which we have already mentioned, of his early parental dedication to the service of God in the Foreign Mission field. One of the things which pressed upon his mind in view of going abroad, was the parting from an aged, widowed, and enfeebled mother, especially the pain that it must occasion her to give up an only son—no more to see his face in the flesh. Contrary to his expectation, she received the tidings of his appointment with calm resignation. On expressing his surprise to a dear friend, he was informed for the first time of the event in his early life to which we have referred. On inquiring of her, he learned that it was even so. And much as she would feel the pain of parting, she was ready to say, "I have opened my mouth to the Lord, and I cannot go back;" indeed, had no wish to do so; yea, rejoiced that the Lord had heard her prayers, adding that, if his father were alive, their united voice would be—"We would have it so."

The next step was his separation from his congregation. In the circumstances of the Church at that time, the giving up a minister to go abroad was a sacrifice involving a trial of faith, such as we can now scarcely realize. There were several congregations vacant, or with ministers so aged as to require colleagues, while the Synod had not a single probationer for the ministry under its charge, and very few looking forward to the work. The institution to which it had formerly looked for the preparatory training of young men, had been for some time extinct, and though appeals had been made to Scotland for preachers, these had met with no response. Under these circumstances, to take a minister from a congregation and leave it vacant, was a serious step, and many were ready to condemn it as altogether wrong. Mr. Geddie was always ready to answer, "Whatever our wants at home, we will not suffer by doing good to others. It is when churches endeavour to become a blessing to others that they are usually blessed themselves." And so he would argue, if the Church give up one or more of her ministers for the sake of the heathen, the God of Missions could, and he believed would, give a more abundant supply of faithful men in their room. The arrival

about that time of a preacher from Scotland seemed an earnest of the realization of his faith.

Of course, the surrender was more trying to the people of his charge. When the Presbytery first met with them on the subject of separation, they universally refused to entertain the idea. After explanations and remonstrances on the part of the Presbytery, the meeting adjourned for a week for prayer and deliberation. The congregation contained some excellent and very intelligent men, who, on consideration, felt that it was their duty not to oppose the call of the Church and what seemed the will of God, and that when they had been professing a readiness to make sacrifices in money for the heathen, now if God called them to give up their minister, they ought to submit; and all came to the state of mind of Paul's friends at Cæsarea, "When he would not be persuaded, we ceased, saying, The will of the Lord be done." The connection with his pastoral charge was accordingly dissolved, and he was placed at the disposal of the Board.

Chapter III.

PREPARATION FOR MISSION WORK.

1845–46.

MR. GEDDIE immediately set himself vigorously to the preparatory work of his Mission. He disposed of his property, real and personal, visited all the congregations of the Church in Prince Edward Island, and delivered a valedictory address in each. In them all, his face was well known and his voice familiar; the meetings consequently were very touching. The whole thing was so new—the sending a missionary of our own to the heathen was so much beyond what we had ever expected to see, and missionary life, particularly among races so barbarous as those to which he was going, in the idea of most people, involved so much hardship and even danger—that naturally the keenest sympathy was excited, which was deepened by the remembrance of past intercourse, and the contemplation of such an apparently feeble little man venturing upon such an undertaking, and of his lovely wife and dear children going among such a rude and savage people.

About the 1st of December he arrived at Nova Scotia. He then expected that, after a few months' attention to certain practical arts, a knowledge of which would likely be useful to him on the mission field, he would be on his way to the South Seas. When he arrived on the mainland, however, he found that the Church here was not so well prepared for the work as he had expected, judging from the forwardness of the Island congregations. The subject had not been so generally agitated. To a number of congregations he was unknown by face; there was much ignorance and indifference, and some opposition to the movement. Everywhere it was said that the Board were driving things too fast. Independently of these things, however, as the undertaking was new, it was desirable that infor-

mation should be diffused and the sympathies of the Church enlisted in its favour. Accordingly, he spent the following winter and summer partly in visiting the various congregations of the body, and partly in acquiring a knowledge of medicine and some mechanical arts.

In regard to the former, he thus reports his labours at the end of the year: "I have during the past year visited, in Prince Edward Island, Nova Scotia, and Cape Breton, fifty different sections of the Church. In the performance of these visitations I have travelled upwards of 2,000 miles (this was before there was a public railway in the Maritime Provinces); and while I trust that my visits have not been unprofitable to others, in general they have been refreshing to myself. In almost every instance, too, I have observed a degree of interest manifested in favour of our Mission, both by ministers and congregations, which I would have little expected."

In these visits deep interest was awakened in the undertaking, although we doubt not that much of this interest arose more from sympathy with the man than faith in the cause. Nevertheless, it manifested itself in practical forms; funds flowed freely into the treasury, while articles useful to the missionaries, and personal presents, might almost be said to be showered upon them. Among these may be specially noticed the gift of a superior medicine chest, abundantly supplied, by the late James D. B. Fraser, Esq., of Pictou, and another by the druggists of Halifax. Such was the liberality displayed, that the Board now became satisfied, that funds would be supplied sufficient to send two missionaries, and they began to look out for another labourer.

As to his other employments, he says: "A portion of my time has likewise been devoted to the study of printing—a valuable art to the Christian missionary. It is to modern missionaries almost what the gift of tongues was to the apostles of old. A mission among a barbarous people cannot be conducted with any degree of efficiency without the aid of this art. To the proprietors of the *Eastern Chronicle*, I am much indebted for valuable instruction in this useful art; and I should now have no hesitation in taking charge of a press."

As an exercise in printing, and with the view at the same time of advancing the missionary cause, he published, in

pamphlet form, a sermon on Rev. xiv. 6, entitled "The Universal Diffusion of the Gospel," doing all the mechanical work himself.

"I have also given my almost undivided attention for some months to the study of medicine. Many diseases prevail in tropical climates which are unknown in more temperate regions. Now, unless missionaries, when placed far beyond the reach of medical skill, know something of the nature of these diseases, and the means to be employed in arresting their progress, they are in danger either of falling victims to them, or of being compelled to retire from the field with broken-down constitutions. But a knowledge of medicine is valuable to missionaries, not only on their own account and that of their families; if judiciously employed, it may be the means of gaining them favour in the eyes of the natives. If we can be instrumental in doing good to their bodies, I know nothing more likely to open up a way of access to their souls, and furnish an opportunity of recommending to them that Divine Physician, who alone can heal the soul from the malady of sin.

"I have, besides, undertaken labours which to some may appear unimportant, but which have appeared of great importance to me. I refer to acquaintance with some of the most useful of the mechanical arts. I have attended to the theory of house building. A missionary in any of the New Caledonian Isles requires a good shelter for himself and his family. It would be at the peril of their health and lives to live in the grass huts of the natives, under a tropical rain of some months' duration. Missionaries who go there must be the erectors of their own habitations. I have attended to the theory of naval architecture. Should God in mercy permit us to behold the establishment of a mission, I know that it will soon spurn the narrow limits of a single isle. We must have our little "messenger of peace," to carry native Christian teachers from one island to another, until the thirteen millions who inhabit the isles of the Pacific, have been made acquainted with the name of Jesus. Besides, whenever I have had opportunities, I have visited the workshops of mechanics, in order to pick up such items of mechanical knowledge, as might tend to augment my usefulness. I am of opinion, that a missionary going among a barbarous people, should be to some extent versed in the most

useful of the mechanic arts. It will recommend him more in the eyes of the people than profound learning or extensive literature.

"In this manner have I been employed in preparatory work since my connection with our mission. The last year has been to me certainly the most oppressive (?), and I trust not the least useful, of my life. I deem it proper to state here, that while I have given my whole time to the service of the Church, I have received no remuneration in the shape of salary from the Mission Fund. The Board of Foreign Missions indeed wished to commence my salary at the time that I was loosed from my late charge, but I declined receiving anything except the travelling expenses which I might incur in visiting the congregations, and even these expenses I have borne in part myself. I make this explanation, that the actual state of things between the Board and myself, as regards pecuniary matters, may be known to the Church at large. If I can give up myself to the missionary cause, it is but a little thing to give what I may possess of the world's substance to the same noble object. After we have done our all for the Redeemer's cause, we are still unprofitable servants."

During the winter Mr. Geddie met with a painful trial, which, however, he accepted as of the Lord, and fitted to promote his work. He had three sweet children, the eldest five years of age. The taking of such a family was frequently made an objection to his going, partly on account of the expense and trouble of travelling with them, but especially on account of what was called the cruelty of taking them among brutal and disgusting savages. Friends entreated him to leave them behind. To this he would not listen, having faith in the care of Him in whose service he was going. Still, he must have had anxious thoughts regarding them. But now it seemed as if the Lord was determined, that this should not stand in the way of His work. The youngest child sickened, and after a few days' illness, on the 15th of February, entered into rest, aged one year and seven months. A few days after, his second daughter, Jane Fraser, took ill, from no sickness that could be known. From the first of her illness she neither sought nor cared for recovery, but constantly expressed her desire and expectation of going to her little sister, Mary

Sophia, and on the 10th of March she too passed away. The circumstances were remarkable, and awakened considerable attention. It seemed as if God was saying to those who were making his family an objection to his going, "That shall not hinder My work;" and to himself, "Go to your work, and I will take your children under My own care." We may add, that before leaving Nova Scotia another child was born to them—Lucy, now the wife of the Rev. Thomas Neilson, missionary on Tana.

While, however, prejudice was giving way, and deep and widespread sympathy was being excited, on the other hand the opposition became more decided, changing in some instances from contemptuous indifference to determined hostility. But this did not ruffle Mr. Geddie. Instead of regarding opposition, even when coming from good men, as any reason against the undertaking, he drew the very contrary conclusion. He argued that if there were no opposition it could not be of God—because if it were of God, Satan would not allow it to pass without throwing obstacles in its way, and amid the many tokens of approval he was receiving, every notice of opposition was received with cheerfulness, almost as if it were matter for congratulation.

But the opposition now took a form which was peculiarly trying. Strong exceptions were taken as to his qualifications. Brethren of the highest standing proclaimed him entirely unfit for the work, as they expressed it, either in mind or body; and one venerated father, accustomed to express himself in strong terms, wrote against the undertaking in the public press, stating this, among other objections to the movement, that "he did not know a more unsuitable person than Mr. G.; that except zeal, which was the lowest of all, he did not possess one qualification for the work." The idea was openly avowed that his weak bodily presence itself was sufficient reason to reject him as a missionary.

As a mere reproach upon himself, all this would not have disturbed him, but as the Mission was involved in the question of his suitableness, it became a duty, most painful to any person of ordinary feeling, but especially to one of his modesty, to speak of himself. He could only say that if one better qualified were to offer, he had always been and was still ready

to give way to him; that he had not offered until he had consulted the brethren who knew him best, and received from them expressions of entire approval; that the work among simple ignorant tribes did not require the same mental gifts and acquirements as among the acute and civilized races of the East—quoting the example of John Williams, one of the most successful missionaries in the South Seas, who was described by his own biographer as a man who, if he had gone to India, would never have been heard of; that he believed he had some qualifications for a work among such a class, but that if another person more suitable could be obtained, or if the Board's choice did not meet the approval of the Church, he was ready to retire. As to his bodily deficiency, he said that the greatest missionary to the Gentiles had been represented as "in bodily presence weak and his speech contemptible;" that "the race was not always to the swift nor the battle to the strong," and that he trusted in Him who could "save by many, or by those who have no power."

We may here say that the father referred to, lived to glorify God in Mr. Geddie and his work. A few days before he died, he sent messages to him of interest in his work, congratulation on his success, and regard for himself. We may add that many of those who opposed the undertaking, or gave from sympathy without confidence in it, became afterwards the heartiest supporters of the Mission, and the warmest friends of Mr. Geddie.

In a statement made to the Board at this time, he says: "Months have now elapsed, since I surrendered myself through you to the Church for missionary service in a heathen land, and it gives me pleasure to inform you that I have not for a single moment relented in that important step. In my present situation, I have been led to reflect much on the trials as well as comforts of a missionary life; and while I am free to acknowledge, that its imaginary charms vanish the nearer that it is approached, yet I would not exchange the prospect of serving my Lord in a heathen land for all the allurements of this fleeting world. It has pleased God, indeed, to send many trials in my way, the tendency of which at first appeared to be the darkening of my prospects. It was a trial to part, as I have done, with a dearly beloved congregation, among

whom I was permitted to labour for eight years, and who met and prayed once and again, before they would consent to my separation from them. It was a trial to be bereaved, as I have been, of two dear children, whose bodies repose in the same grave. It was a trial to be opposed in my course by the kind solicitations of well-wishers and friends, as well as by the unfavourable opinion of others, whom I have reason to respect and love. But I thank God I can in a measure use the apostle's words, 'None of these things move me.' . . . As doubts have been suggested as to my suitableness for the enterprise, I have only to add that I am not discouraged. In the grace of God I am still inclined to persevere. Nevertheless, I am willing to throw myself on the Synod, and to bow to its decision. I am willing to go as I am, or, should my present position be considered too prominent for my attainments, I am ready to adopt the language of the Rev. Wm. Milne, afterward Dr. Milne of China: 'I am willing to go even as a hewer of wood and drawer of water in the service of the Church, as my only desire is to be useful to the perishing heathen.'"

The opposition reached its height at the meeting of Synod, which took place in New Glasgow on the 14th of July, 1846. The subject occupied attention during two or three sederunts, and the action of the Board was severely condemned by some members. Some objections were raised to the field selected, but exception was principally taken to the qualifications of Mr. Geddie. The discussion was somewhat keener than any previous one. The speech of one venerable father, the Rev. Robert Douglass, made a profound impression, and was the more remembered, that it was the last time his voice was heard in that Synod. He was a man of herculean frame and somewhat rough exterior, but with a heart gentle as ever beat in a human breast, and an intellect alike refined and powerful, combined with the simplicity of a child; who was as a lamb in the flock or among his brethren, but could be a lion where truth was assailed, wrong attempted, or God's name dishonoured. Mr. Keir was in the chair, and Mr. Douglass warmly defended the Board's choice of Mr. Geddie, almost sternly rebuking the course of those who are looking merely at outward qualifications, forgetting Him who could save by many or by those who

have no power, and who has said, "Not by might nor by power, but by My Spirit, saith the Lord." We may here say that the oldest ministers of the Church, the surviving fathers who had borne the toil and privation of missionary life in Nova Scotia when it was a wilderness, were among the most earnest advocates of the Foreign Mission undertaking. Messrs. Keir and Douglass had carried it through the Prince Edward Island Presbytery, and were among the most earnest in supporting it in Synod. And Mr. Brown, of Londonderry, by many years the senior in the ministry of any in the body, one of the first who had come to the help of Dr. McGregor in preaching to the destitute, the only survivor of a preceding generation, now nearly retired from public duty, travelled to Onslow, at great inconvenience, to attend a farewell meeting, and took part in it in the spirit and almost in the words of old Simeon. Nor was this strange. In the awakened missionary zeal in the mother country in the beginning of this century, they had, in the truest spirit of sacrifice, devoted themselves to the work of the Lord in these lands. And now, when such an advance was proposed as a mission to the heathen, the fire, which age had not quenched, burst out afresh; and while they scarcely believed for joy, they blessed God for what their eyes now saw, presenting such a contrast with what they had seen, when they themselves had arrived as missionaries.

The Synod went cordially with the Foreign Mission Board, two members entering their dissent from the motion to adopt their report. It was also agreed to direct them to make an urgent appeal to the United Secession Church of Scotland, to co-operate with the Board in occupying the proposed field of missionary operations, by sending a missionary or missionaries to accompany our missionary to that field. It was also agreed to place at the disposal of the mission a printing press in the possession of the Synod. This press had been presented to the Synod some years before by a lady in Scotland, from whom it was named the Weir-Durham press. It was small, but well constructed, and did good service in the mission field till the necessities of the work required a larger. Contributions of the ladies of the East and West Rivers, supplied type and other necessaries of a printing office.

We met Dr. Geddie soon after the meeting. He was cheer-

ful, spoke calmly of what had taken place, and manifested not the slightest irritation against those who had taken such a stand against himself. He merely said, "The last struggle is over, and the Mission has triumphed." Thus was it ever with him—"the Mission" was what he thought of first and last. Mr. Douglass went home, but it was to die. He was then but sixty-five years of age, and his frame seemed as if it might easily bid defiance to the progress of time and the power of disease for at least twenty years; but a few weeks after he was called home. In the dearth of ministerial labourers at that time, the removal of one upon whom we had so fully counted, had it occurred a little sooner, would have been used to strengthen the arguments against the Mission, and, in the state of the Church at that time, might have proved an obstacle in the way of going forward. But now the Church was committed to the work, and there was no retreat. Still, it did try our faith.

Little remained for Mr. G. to do but prepare for his departure. But one important matter now engaged the earnest attention of the Board, viz., the endeavour to obtain a fellow-labourer. The desirableness, if not the necessity, of missionaries going out not singly, but in bands of two or more, might be readily seen on general principles. The commission which sent out the disciples two and two, gives the practice the authority of a Divine command. Up till this time the hope had been entertained, that the United Secession Church of Scotland might join with us in the enterprise; but in reply to the appeal made to them for their co-operation, a letter was received, full of sympathy and encouraging counsel, but intimating, finally, that the engagements in which they had entered in other fields, would prevent their sending any missionaries to the South Seas.

The Board had been for some time seeking a fellow-labourer, but found it impracticable to obtain a minister of the Church, and, failing this, had been advertising for an active layman, who might go out as a catechist or mechanic. And now they accepted a tender of service from Mr. Isaac A. Archibald, a young man of good character and promise, who had been employed as a teacher. It was thought that in Mission work among such a class of people as the South Sea Islanders, such a man might be nearly, if not quite, as useful as a regularly

trained minister. The Board acted according to their light, and did what seemed best in the circumstances. But the result showed that it was a mistake. If missions among savage tribes do not require the same gifts and training as those among other races, they require other gifts, sometimes as difficult to be obtained. Experience is always desirable, and true piety and proved missionary zeal cannot be dispensed with.

In October he issued a farewell letter to the Church. In it he gives an account of his labours during the previous year, which we have already quoted, and fully describes his intentions and plans. Part of the opening paragraphs we give as illustrative of the spirit in which he entered upon his undertaking:

"In the prospect of leaving a part of the Church of Christ, in the bosom of which I have been nurtured from childhood, in which I have been honoured to labour as a minister for several years, and around which my best affections are entwined, I feel more than language can adequately express, but I cheerfully submit to all for Jesus' sake and the Gospel's.

"The circumstances which have laid me under the necessity of addressing you as I now do, are known to you all. The King of Zion has been pleased in mercy to call us out as a Church, to unite with Christians of other names in the glorious work of evangelizing the nations of the earth; and it has fallen to my lot to be chosen as your messenger of good news to the heathen. My desire to 'go far hence unto the Gentiles' is not of recent origin. As soon as I could comprehend the worth of the soul, and the duty of Christians to 'deliver them that are drawn unto death, and those that are ready to be slain,' it took possession of my heart. It has ever since grown with my growth, and strengthened with my strength. I rejoiced greatly when the Synod of our Church came to the conclusion, that the time had at last arrived when we ought to look beyond the limits of our own land, and send the messengers of salvation to 'the dark places of the earth.' When the question was asked, 'Who will go for us?' I felt constrained to say, though it was painful to flesh and blood, 'Here am I, send me.' In giving this response to so serious a call, I did not act altogether on the ground of my own judgment. Once and again I consulted the several fathers and

brethren with whom I had been associated in Presbytery, and among whom I have laboured for eight years. It was not until they had expressed themselves favourably in reference to me, and encouraged me to expect that I might be enabled to do something for Christ among the heathen, that I was encouraged to go on, and even then I came forward 'in weakness and in fear, and in much trembling.' I know that in many of the qualifications and attainments, which it is desirable that a missionary should possess, I am wanting; nevertheless, I feel as though the God of nature and of grace had committed to my trust some talents which, if faithfully employed, may make me useful to my fellow-sinners; and I go forth with a resolve in the strength of grace to devote my soul, my body, my all, to my Redeemer's service and glory. And I am the more encouraged to proceed in the enterprise to which I have devoted myself, when I reflect that God can work by means however feeble, and that 'the race is not always to the swift, nor the battle to the strong.' God is faithful who hath said, 'Fear not, thou worm Jacob, and ye men of Israel, thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff.'

"In associating myself with our Mission, I do not think I have acted without counting the cost. The step which I have taken has not been the result of momentary impulse, but the deliberate purpose of years. I trust that I have given to the subject a measure of that consideration, which the importance of the subject demands. I have contemplated and realized in part, what it is to break asunder those endearing ties that bind parents and children, brothers and sisters, relatives and friends. I have anticipated a voyage of 18,000 miles over the mighty ocean, through many latitudes and divers climes; but there is One who 'ruleth the raging of the sea, and stilleth the waves thereof when they arise;' and there is safety under His watchful care. I have looked forward to the time when I must forego the blessings of civilization, the comforts of social life, and the sweets of home, and expose myself to the inveterate prejudice, the repulsive arrogance, and the deep-rooted superstition of a barbarous people. I have beheld at a distance the drudgery, to which I may have to submit in acquiring a barbarous language, and moulding into characters and determining

by fixed sounds, a tongue never committed to writing before. I have glanced at the probability of being laid under the necessity to court the society of savage men, and assimilate myself in some measure to their disgusting habits of life, in order to gain their ear and win their confidence. I cannot say that I have ever seriously considered the possibility of falling a prey, as some have done, to the capricious fury of barbarous men. Nevertheless, for so painful a contingency, missionaries who go abroad, and their friends at home, must not be unprepared. The servants of Christ go forth to heathen lands with their lives in their hands, not knowing what is to befall them. Now, after a careful review of all that is forbidding in a missionary life, I have no wish to retrace my steps. I feel as if I might say in the Apostle's words, 'None of these things move me, neither do I count my life dear unto me, so that I might finish my course with joy.'

"But there is a bright as well as a dark side to the picture of a missionary life, and this I have not overlooked. It has its allurements as well as its trials and perils. I have thought of the dignity of labouring for Christ among the heathen. To be occupied in this work is the highest glory of men. It assimilates those who are engaged in it, to Him who 'came not to do His own will, but the will of Him that sent Him.' I can conceive of no employment so dignified as that of turning men from darkness unto light, and from the power of Satan unto the kingdom of God's dear Son, in those lands where Satan has established his dark domain. I have reflected on the honour of suffering for Christ. The servants of Jesus in heathen lands are exposed to sufferings which, in general, are not known to ministers at home. Now, I affirm that it is an honour and a comfort to those who have felt the Redeemer's love, to bear the yoke which He may see fit to impose on them. Peter and John rejoiced 'that they were counted worthy to suffer shame for His name;' and truly these sufferings cannot appear a small honour to any who discover in them 'a manifest token' that 'they shall reign with Him,' and know that they are 'working for them a far more exceeding and eternal weight of glory.' I believe, too, that missionaries are placed in circumstances peculiarly favourable for obtaining a victory over this world, and enjoying sweet communion with God.

They have left 'their country, their kindred and their father's house,' and so are in a manner estranged from those objects, which bind others to this world. At the same time, they sojourn among a people from whom they are separated greatly by language, by custom and by religion. In these circumstances, there surely is a strong inducement to seek communion with that God with whom Enoch 'walked,' who 'was with Joseph' in the prison of Egypt, and who 'stood with' Paul in his imprisonment at Rome. Add to all this, those who do 'not count their lives dear unto them, that they might accomplish the ministry which they have received of the Lord Jesus,' shall have, 'in the world to come, eternal life.'"

While his spirit was generally brave and cheerful, as these words would represent, yet before leaving, at times, or at least we know that at one time, there was a reaction in his feelings. Urged forward by what seemed the Lord's call, he yet felt like being overcome by a sense of the responsibilities resting upon him, and his own feebleness to encounter the difficulties of the undertaking, while his sensitive nature was wrung with the trial of parting. Accordingly, one of his seasons of depression coming upon him, his health appeared affected, and his manner was sometimes such, as to give a handle to those who still objected to his suitableness for the work. They little knew the deep waters through which he was passing, or they would not have sought to break the bruised reed; and in his lowly prostration before Almighty strength, they might have seen how the heroes of faith "out of weakness are made strong."

The designation services took place in Pictou on the 3rd November. The Rev. R. S. Patterson, of Bedeque, Prince Edward Island, preached from Prov. xxiv. 11, 12; the Rev. John McKinlay offered the designation prayer; Rev. John I. Baxter read the Board's written instructions to the missionaries; Rev. David Roy addressed the missionaries, and Rev. J. Waddell the audience, and Rev. George Christie offered the concluding prayer. These services, accompanied by praise at intervals, were very solemn and impressive. The audience was large and deeply interested in proceedings so important at any time, but then so entirely novel in this part of the world. After pronouncing the benediction, the congregation, passing before the pulpit, bade the missionaries an affecting farewell.

"On the following morning," says a paper of the day, "Mr. and Mrs. Geddie took a final farewell of their relatives and friends in this quarter. The scene was most affecting—on the one hand, an aged parent bowed down with infirmity, who had once and again devoted her only son to the missionary work, now parting with him with the prospect of never again meeting him on this side the grave, and yet with a ready and almost cheerful faith, surrendering him to the service to which God in His providence appeared to be calling him; on the other, Mr. Geddie and his interesting family sacrificing the comforts of home and the endearments of friendship and kindred from love to their fellow-men." A number assembled to commend them yet again to the care of their Father and their God.

The same paper remarked: "This is the first designation of missionaries to the heathen from our Church, and it forms one of the most interesting eras of our history. It is 'a night much to be remembered among us.' Of the past we may say, 'The Lord has done great things for us whereof we are glad.' But our hopes of the future are high and cheering. Now that our Church has girded on her armour, may her exertions be such as that God may fulfil to her His promise—'I will do greater things than these, that ye may marvel.'"

On the following day a farewell meeting took place at Onslow. Being helped on their way by brethren in that quarter, the missionaries proceeded to Halifax, where the final farewell meeting was held, in Poplar Grove Church, on the 13th November. Besides ministers of our own Church, the Rev. Dr. Belcher (Baptist) and the Rev. Wm. Smith (Wesleyan) took part in the proceedings; the former remarking that "the circumstance of so young and so poor a country undertaking a Mission to the heathen was, he believed, unparalleled in the history of the Christian Church."

While these arrangements were being carried out, the interest in the Mission deepened, manifested in personal donations to the missionaries, supplies of clothing and other necessaries or comforts for themselves, or suited to facilitate their labours among the heathen, and such liberality to the funds of the Board, as removed all anxiety as to the support of the missionaries.

At Halifax he was detained between two and three weeks,

waiting for a passage to Boston, the route by the United States having been considered as the most favourable. During this time, however, he was not idle, but visited some congregations that he had not previously visited. His farther progress we shall allow himself to describe: "On the morning of November the 30th we were unexpectedly summoned on board the brig *Acadian*, the vessel in which we had engaged our passage to Boston. To this summons we yielded a reluctant compliance, for it was the Lord's day; but we were obliged to submit to arrangements over which we had no control. So confident were we of spending this day in Halifax, that I had engaged to assist my brother, Mr. McGregor, in his labours. A sudden shift of wind in our favour, however, was a temptation too strong to be resisted, and the sanctity of the Sabbath was made to give way to the convenience and worldly interests of men. It was not to us a day of holy rest, but of confusion and bustle. Those of our friends who knew of our departure, accompanied us to the ship and bade us an affectionate farewell.

"I trust that I may be pardoned, when I say that there is something solemn and impressive in the departure of missionaries to the heathen. It is an event peculiarly trying to the finest sensibilities of our nature, and can be fully understood only by those who have known it themselves. . . . . I thank the Lord that we were all comfortably sustained, while rending asunder some of the tenderest human ties, as we took our departure from the land endeared to us by many affecting associations. On the night after we sailed, I went on deck to take a farewell look of Nova Scotia, and by the light of the moon I saw its blue mountains fast fading from view, far in the distance. When I remembered the many dear friends whom we had left behind us, and whose faces we should see no more in the flesh, I sighed; and I felt as if it would have given relief to my feelings to weep, when I thought of my two dear children whom I had devoted to the missionary work, but whom an All-wise and merciful God was pleased to recall to Himself ere their work was begun.

"Our voyage from Halifax to Boston occupied eight days. We experienced an almost uninterrupted succession of storms, from the time that we sailed until we reached the United States

coast. The manner in which the winds blew and the sea raged was a little terrific to us, who were unaccustomed to witness such displays of the Divine power on the mighty deep. On one occasion a sea struck our vessel, rolled along her whole length, removed the sky-light, and discharged a considerable portion of water into our cabin. With the exception, however, of one sail which was torn by the wind, we sustained no damage. We cannot be too grateful for our preservation amidst the perils of the sea, for many vessels perished and many lives were lost in the same storms to which we were exposed. Our greatest danger during our voyage was from St George's Shoals. These lie to the south of the course from Halifax to Boston. They extend in length about fifteen miles, and vary in width from three to four miles. They are ninety miles from the American shore, and the water at some distance on both sides is from eighty to one hundred fathoms deep. A rapid current sets in all around the Shoals, so that when a vessel gets within its influence her situation becomes dangerous. She is gradually drawn towards them, and unless she can put out sufficient anchors to enable her to resist the current's force till a propitious wind arises, her escape is impossible. In consequence of the heavy northerly blow we had experienced for several days, we were driven into the latitude of the Shoals; and our captain found by sounding that we were actually on their borders. In these critical circumstances the wind calmed off, and we found by every throw of the lead that the tide was fast drawing us towards the northwest and most dangerous part of them. At this moment a gale suddenly sprung up from the south, leading off the Shoals; every sail was unfurled to catch the wind; our little brig for the time was almost buried in foam under the pressure of her canvas; and in a few hours we were beyond the danger which was a cause of uneasiness to us all. Though our danger in this instance was considerable, yet by the good hand of God we were kept from harm, and we felt as if we were more than ever bound to consecrate ourselves anew to His service, whose protection we had so manifestly enjoyed. I had almost forgotten to mention that, as a matter of course, our whole company suffered more or less from sea-sickness. After we had been at sea two or three days we had all recovered from this most disagreeable complaint, with the exception of Mrs. Geddie,

who had occasional attacks to the end of our voyage. We reached Boston on the 7th of December."

It had been expected that they would have been able to obtain a passage from the United States to Sydney, N. S. W.; but the Australian colonies might be said to be then in their infancy. The gold discoveries had not yet attracted population, and communication, either from Britain or the United States, was irregular and infrequent. Owing to the delay in their leaving Nova Scotia, partly from the time occupied in corresponding with the United Secession Church, with the view of obtaining their co-operation, and partly from incorrect information as to the time of vessels sailing for that quarter, they found that the best season for obtaining a passage had passed. Mr. Geddie visited the principal ports from which whaling vessels sailed, and found that those which passed through the islands, made their arrangements to leave by the end of October, and at first they could hear of no suitable merchantman. At length they heard of a small brig to sail in January from Newburyport for the Sandwich Islands, and after making due inquiry it was deemed advisable to embrace the opportunity.

In the meantime they were pleasantly and usefully employed. They had intercourse with the officers of Missionary institutions, especially the American Board of Commissioners for Foreign Missions, and the Presbyterian Board, from whom they received kind attention, hearty encouragement and valuable information. They met missionaries of various denominations, by intercourse with all of whom their spirits were refreshed and strengthened. They visited Princeton, where they received kind attentions from Dr. Hodge and the other Professors, and spent some pleasant hours among the interesting and sacred scenes of the town and neighbourhood. They spent a short time in Philadelphia, where they were most kindly received by Dr. W. R. Grant, an old fellow-student of Mr. Geddie, and Professor of Anatomy in the Pennsylvania Medical College, who gave him a free ticket to the medical lectures. At several places Mr. Geddie preached and gave Missionary addresses, and everywhere they were loaded with kindness.

He again writes :—

"Our delay in the United States has been somewhat trying to our faith and patience, but we trust that it has been for the best. It has subjected the Church and ourselves to considerable expense, but the good has perhaps been equivalent to the evil. It has enabled us to see more of men and things than ever we did before. It has furnished us with an opportunity of preaching the gospel and laying our undertaking before many of Christ's friends in this country. It has put us in the way of seeing with our eyes and hearing with our ears missionaries from various parts of the heathen world. We long much to be on our way to the scene of our future labours. The energetic movements of the Roman Catholics in the Pacific, render it desirable that no time should be lost."

His departure we give in his own words : "We arrived at Newburyport, which is about thirty-five miles from Boston, on the evening of the 18th January. I lost no time in examining the vessel which is to be our home for the next six months. The *Eveline* is a small brig of 197 tons burden ; she is oak built ; her age is six years, and she ranks in the insurance offices as a first-class vessel. Her size is less than could be desired for so long a voyage, but she is as safe as a larger vessel. We have a small cabin entirely for ourselves, with a large berth on each side and a curtain in the centre that we can draw aside at pleasure. On the deck there is a comfortable cabin, which is to be occupied as our dining-room, and around this cabin, there are eight single berths for the accommodation of the vessel's officers and one or two passengers. The captain's wife accompanies him. Since we came here we have been busily employed in getting our things on board and fitting up our little cabin. It looks quite snug now, and I think we will be very comfortable in it. Our rough passage from Halifax has seasoned us a little for sea life, so that we do not anticipate much inconvenience on this head. Our friends and the Church at home must not give themselves much uneasiness about us. We have no fears ourselves about our voyage, and we hope that those whom we leave behind us will feel as easy as we do. Under the guardianship of Him who holds the winds in His fists, and the waves in the hollow of His hands, we shall be safe.

"I cannot speak too highly of the attention paid us by the ministers of this place. As soon as our arrival was known, ministers of several denominations waited on us in a body, welcomed us to their town, and wished God speed in our undertaking. I shall not soon forget the sweet intercourse which it has been our privilege to enjoy with our valued friends in this quarter. Yesterday being Sabbath, I went to hear the Rev. John H. Bernhein, a converted Jew. He appears to be a devoted servant of Jesus Christ. It gave me some satisfaction when conversing with this son of Abraham, to reflect that I had once and again lifted my voice in behalf of God's ancient and chosen people, and that my late charge had contributed their mite to promote the conversion of the Jew, as well as the salvation of the Gentiles. On the afternoon of yesterday I preached for the Rev. Mr. Dymock, a Congregational minister, and in the evening for the Rev. Mr. Stearns, Presbyterian. The evening meeting was unusually large. The immense building was filled to overflowing, and several retired for want of room. The church is the same in which Whitefield was accustomed to preach, and under the pulpit of which his ashes repose in the stillness of death. At the minister's request, I delivered an address on the subject of Missions. Our undertaking appears to have awakened considerable interest here. Many prayers have been offered up, not for ourselves only, but for the little Synod of Nova Scotia, which sends two labourers to a heathen land. I have spent the most of this day in carpeting our little cabin, lashing our stove, table, medicine chest, etc., so that we will be ready for the heavy storms, which we will probably encounter before we double Cape Horn. The presence of some of our dear absent friends with us would make our little apartment all that we could desire. Our vessel, though small, is strong. She carries out in her a very safe cargo for a long voyage; the load is made up of shingles, laths, bureaus, chairs, etc. Our captain and mate are experienced navigators, and have been several voyages to the Pacific Ocean. Our vessel is well manned with good hands, and we will have passengers besides. There will be between twenty and thirty souls on board in all.

"The 28th of January, 1847, I may be permitted to rank among the eventful days of my life, and of its transactions I

shall cherish a lively recollection as long as memory retains her seat.

"After an early breakfast at the 'Merrimac House,' Newburyport, a carriage drove our little company to Greenleaf Wharf, where the brig *Eveline* lay. We found here the Rev. Dr. Dana, Presbyterian, the Rev. Mr. Stearns, Presbyterian, Rev. Mr. Dymock, Congregationalist, and the Rev. Mr. ——, Baptist, ministers awaiting our arrival, together with a number of beloved friends in Christ who had come to witness our departure. The brethren had previously arranged to have religious services on board the vessel, suitable to the occasion of our leaving their shores to 'go far hence unto the Gentiles.' At seven o'clock a.m., the hour appointed for these services, the Rev. Mr. Dymock commenced by reading the 121st Psalm, which he followed by an impressive prayer. The Rev. Mr. Dana then delivered an appropriate address to myself and those associated with me, to the officers and seamen with whom we were to be connected for a considerable time, and to the spectators around. The venerable appearance of this aged servant of Christ, together with the solemnity of the occasion, seemed to give much effect to his valuable remarks. I next made some remarks, in which I took the opportunity of thanking those around me, in my own name and that of those associated with me, in the name of our Board of Missions and of our Church at large, for the many expressions of kindness which had been shown to us during our stay in Newburyport. I closed by giving a brief account of my own sentiments and feelings, and what I believed to be the sentiments and feelings of my companions in labour, now that the crisis had arrived, and that we were about to leave, perhaps forever, the realms of Gospel light, and take up our abode in the 'dark places of the earth.' The Rev. Mr. Stearns concluded the services by an appropriate prayer, in which he earnestly commended us to the guardianship of Israel's Keeper.

"These solemn exercises were no sooner ended than all around us became a scene of bustle. Friends took their leave of us—friends whose Christian sympathy has greatly endeared them to us. The officers of the vessel now took their appropriate stations, and issued their orders to get the vessel under way, which the sailors promptly obeyed. The lines which

held our brig to the wharf were cast off, and in a few moments every inch of sail was unfurled to the wind. A thin covering of ice, which had formed on the harbour during the preceding night, prevented us from moving for a time; by the aid of a rope, which was drawn in by a ship not far distant, we began to progress by degrees. As soon as our vessel got a little headway on her, the slender ice offered but a feeble resistance, and we began gently to glide before the wind. Newburyport fast faded from our view, and we soon lost sight of it, most probably forever."

Thus he went forth, literally like Abraham, not knowing whither he went, and in as true a spirit of faith as did ever man since the Patriarch's time, and addressing the Church he was leaving in the following words of entreaty:

"Dear brethren, now that we are about to encounter the perils of the mighty deep, and enter upon an arduous scene of labour, we would again entreat your prayers in our behalf. Remember us when we are far from you, and you will not be forgotten by us. Our safety and success abroad depend much on the prayers of the Church at home. If you lift up your hands before God in our behalf we shall succeed; if not, we must fail."

We should mention here that about this time the funds of the Mission received its first contribution from abroad, being from the congregation of the Rev. John Jennings, Toronto. It was accompanied by a letter from him, expressive of his sympathy with the Mission, and his desire that the Secession Church of Canada (as it was then) should engage in the same work. This was only the first of an annual series of contributions, and we notice it now as indicating the beginning of that widespread influence, which the Mission was to exert in quickening the missionary activity of other Churches.

Chapter IV.

ON THE WAY.

1847–48.

FOR nearly six months the missionaries were to be wearily voyaging over the melancholy main. Mr. Geddie furnished the Church with a lengthy journal of his voyage, with observations on the objects met, which was read with deep interest. But we can only afford space for a few items:

"*January 31st, 1847.*—The wind, which was an agreeable breeze when we left Newburyport, has been gradually on the increase, until at last it has heightened into a gale. After adding reef to reef, and furling sail after sail, it has become necessary to strip the vessel almost entirely of her canvas, and allow her to scud before the wind. The wind howls dismally through the spars and rigging, and every successive wave, as it breaks over our weather bow and sweeps along the deck, seems to endanger the vessel's safety. We are now sailing in the Gulf Stream, so noted for its storms; and the wind and current being in directions nearly opposite, causes not only high and heavy, but rapid and irregular seas. Our little brig labours hard, as she mounts each successive wave and then plunges into the gulf below, but the wind is in our favour, and we make considerable progress. We observe much around us to awaken our fears, but we are comfortable in the assurance that we enjoy His protection who 'commandeth the winds and the waves, and they obey Him.'

"This is our first Sabbath at sea, but in consequence of the storm we have been unable to engage in any religious exercises, and besides, we are all more or less indisposed by sea-sickness. Our sanctuary this day must be the inner man, and our worship of the heart. How inestimable the privileges of those

who are permitted to wait upon God in the ordinance of His house! I feel it hard to realize the thought, that I am really on my way to those benighted realms where no Sabbath smiles on the benighted people—where no congregations assemble to engage in the solemn services of religion, and where no preacher proclaims to them the good news of salvation, and warns them to flee from the wrath to come. O for the time when Christ shall have 'the heathen for His inheritance, and the uttermost parts of the earth for His possession.'

"This day has been uncomfortable to us in every sense of the word. Several of the seas which have broken over the vessel, have discharged a portion of their contents into our cabin. This has arisen from want of a tarpaulin to cover our skylight, a defect which we expect to remedy before we are overtaken by another storm. Everything that we had in our cabin has been completely soaked with salt water—beds, clothes, books, etc.

"*February 2nd.*—The storm which raged for the last few days has considerably abated, and our little brig begins once more to show her canvas to the wind. The sun has again made his appearance to-day, and we find by the temperature that the late gale has carried us into an agreeable climate. To-day we have been busily engaged in drying our clothes and other articles, which to all appearance will be the work of several days. A covering for our skylight is also in hand, and when completed it will be a safeguard against a disaster similar to that which has befallen us. I had an interesting conversation to-day with our cook, on matters of eternal importance. He is a coloured man, and having never enjoyed the privilege of an education, is consequently very ignorant. I was affected to learn from him that, although he is now in the decline of life, he is unable to read. I furnished him with suitable elementary books, which he thankfully received, and engaged to teach him during the voyage. I was pleased to see that he was as anxious to be instructed as I was to teach him. He appeared to be a man of fair natural endowments, and I hope soon to teach him to read the Bible.

"*February 7th—Sunday.*—This is a faint picture of the last Lord's day, as regards the weather. The wind blows a gale, and the vessel is running under close-reefed topsails. At ten

o'clock a.m. we met in the upper cabin for religious services. We were joined by Messrs. Clark and Jewitt, two young men from Boston, the former of whom appears to be a pious man, and both promise to be comfortable companions on our voyage. I lectured from John iii. 1-11. Though our company was small, I trust we had the presence of Him who says, 'Where two or three are gathered together in My name, there am I in the midst of them.' At three o'clock p.m. we met and formed a Bible class, which we design to keep up during the voyage. None of the officers or men have been able to join us in any of the services of this day. The storm has kept them all on deck busy at work. In addition to the management of the vessel, they have been under the necessity of replacing some of the rigging, which had given way during the gale. I regret to observe that our seamen lightly regard the sanctity of the Lord's day, and make but little distinction between it and the other days of the week. I begin to feel a deep interest in this long-neglected class of men. The Sabbath which I spent in New York I preached in the Mariners' Bethel, where the Word of God is proclaimed every Lord's day in three different languages, to a concourse of seamen from different countries. I see that we have an ample field for usefulness in this vessel, and I trust that by the Divine blessing, she may become a little Bethel ere we reach the end of our voyage."

With some variety from weather, thus were all his Sabbaths on board employed, being able to preach on twenty of them. In similar ways he laboured to promote the good of those with whom he was for the time associated. His efforts were well received, and it is hoped were not in vain.

"*February 11th.*—All our company have recovered from that most distressing and dispiriting of maladies—sea-sickness—with the exception of Mrs. Geddie, who still suffers a little at times. I begin to find that a sea life is not quite so dull as I had anticipated. Time appears to pass rapidly away. The day seems scarcely to have begun when it is ended. We are in the midst of agreeable society, and we find our time abundantly occupied in reading, writing, etc. We enjoy advantages for the improvement of our minds, which are not likely to occur again, and for this reason it is my wish that we should make the most of our time.

"*February 14th—Sunday.*—In the evening I went to the forecastle to see the sailors, and I was glad to find the most of them employed in reading religious books, which I had previously given them.

"*February 21st—Sunday.*—I spent this evening in conversation with the sailors on the things which pertain to their eternal peace. I was much affected with their ignorance and error on the subject of religion. Some of them had indefinite notions of a God, a Saviour, a heaven, and a hell, while others cherished the pleasing but fatal error, that the troubles which they suffer in this life is the only punishment to which their sins expose them. I endeavoured to deal faithfully with them, in laying before them their guilt and danger, and directing them to 'the Lamb of God that taketh away the sin of the world,' so that, should they perish in their sins, I shall be clear from their blood. I spoke to them on the subject of Sabbath-breaking, which I believe is a prevailing sin in most vessels. The plea by which they endeavour to extenuate this sin is, that it is their only time for making their clothes, mending and washing, studying navigation, etc. It is time that owners and captains should make such arrangements, as to relieve sailors from attending to any labour on the Lord's day, except that which is indispensable.

"*March 3rd.*—This evening I walked the deck till a late hour, and took a farewell view for the present of the North or Polar star. The sinking of the northern constellations in the horizon, reminds me that I am fast receding from the land dearer to me than all others on earth. I find that the further we go from our beloved friends, the more dear do they become to us. O for a meeting with those to whom our hearts are fondly attached, in that world of bliss where separations are unknown!

"*March 9th.*—We crossed the equator last evening, and are now sailing in southern latitudes. It is now thirty-eight days since we left Newburyport, and during that time we have sailed about 4,700 miles. Our voyage so far has been more than an average one. The run to the line from Boston is rarely performed in less than forty days. May God speed us onward in our errand of mercy! Most persons are aware of the ceremony usually performed at this point of the voyage on

persons, who cross the line for the first time. Neptune, the imaginary god of the ocean, honours vessels with a visit to initiate novices into his mysteries. This is done by besmearing the person's face with tar, shaving him with a piece of iron hoop, and afterwards sousing him in a tub of water—the dirtier the better. Nor is it usual to exempt any on the occasion; even missionaries have been subject to it in its full rigours. I must say, however, for the credit of our vessel, that it was performed in a manner unusually mild. At eight o'clock in the evening, Neptune, personified by one of our sailors in thorough disguise, hailed us and made his appearance on deck, accompanied by his retinue of imps. He contented himself with the simple process of initiation, which consisted in pouring a few buckets of water on his children, as he was pleased to call the novices. The rite was performed on four sailors, and likewise on Messrs. Archibald and Jewitt, who, by the way, seemed to relish it. Mr. Clark, our other fellow-passenger, escaped by locking himself up in his cabin, and I went free by the Captain's orders and Neptune's consent. The whole transaction was gone through with much good humour.

"*March 11th.*—It is perhaps not generally known, that there is an interval of a few degrees between the two trade winds. The intermediate space has been by some mariners called 'Swamp.' The reason of this appellation I have not been able to ascertain, but it is by no means inappropriate. The haziness of the heavens, the closeness of the atmosphere, and the prevailing stillness of everything around, all tend to give rise to sensations kindred to those which I should imagine the person to feel, who has been removed from some healthful spot and placed in the midst of a vast morass. These latitudes are dreaded by voyagers, as they are liable to be becalmed in them for many days and even weeks, and it is a situation by no means enviable, to be deluged in the middle of the torrid zone. As might be expected, there is much thunder and lightning in these latitudes. We occupied five days in sailing from the N. E. to the S. E. trades.

"Our suffering from heat has been considerable. Our cabins below deck have become so intolerable, that we find it impossible to continue in them for any length of time. The air in

them is so heated as to be insupportable for any length of time, and so foul that it cannot be breathed with impunity. The thermometer has risen to 92 degrees in the shade. Our sailors have deserted the forecastle, and eat and sleep on deck, while the officers and passengers seek an asylum from the heat in our house on deck, or under the awning thrown over the after-part of the vessel. Our dear friends would be somewhat amused to witness our arrangements for passing the night. At eight bells imagine a general commotion among our mattresses, and each person endeavouring to secure the coolest place, while our ingenuity is put to the test in devising means to promote a free circulation of air. Some who choose the canopy of heaven for their covering, are not unfrequently awaked from a refreshing sleep by a tropical shower still more refreshing. In such cases the only alternative is to submit to a complete soaking, or else take refuge in our deck cabin, where they must stow themselves away as they best can for the remainder of the night.

"*March 15th.*—Before we left our cabins this morning, the joyful sound of 'Sail ho!' saluted our ears. On reaching deck we saw a large ship at a short distance ahead of us, floating sluggishly on the water. By the aid of a spy-glass, we soon discovered that she presented the usual indications of a 'sporter,' as the whalers are called, returning from a long cruise. Her appearance was rusty. A man was stationed at the topmast-head, to keep a bright look-out for the monsters of the deep, and she carried a number of those swift and fragile boats used in the whale fishery. A scene of bustle now presented itself on board of our brig, each person collecting and sealing his letters, in hopes of getting them sent on, and in a few minutes a package of no less than thirty was made up among us. As soon as we came abreast of the stranger our captain hailed her, and asked if they would take our letters, a request which was cheerfully complied with. A boat was soon lowered, and in a few minutes we had the happiness of seeing our letters on board of the whaler.

"*March 19th.*—We are now sailing along the coast of Brazil, at the distance of twenty or thirty leagues from land. For some days past the heat has been much greater than at any other part of our voyage. The thermometer sometimes

stands as high as 98 degrees in the shade. In these burning regions a degree of lassitude is felt, which it is difficult to overcome. The different effects of heat on different constitutions is very perceptible now. Some are still lively and active, while others are languid and motionless. In my own case, its influence has been less oppressive than I had imagined.

"An incident occurred this evening which shows that life at sea is one of constant peril. The mariner may be exposed to peril, even when the elements cease to rage. 'Those that go down to the sea in ships, that do business in great waters,' eminently need the protection of Him, by whom the hairs of our head are numbered. The incident to which I refer, happened during the first watch on deck. The night was dark and cloudy, with a sulphurous and oppressive atmosphere. Our brig was under full sail, running before an eight knot breeze. I was leaning on the weather bulwark, conversing with our first mate, and occasionally viewing the fireworks of nature, as the lightning issued from the surrounding clouds. Instantly we were aroused by the sight of a vessel under full sail, bearing directly towards us. Both vessels discovered each other in time to prevent a collision, which might have been fatal to all. As it was, the strange sail passed close under our stern. I have no doubt that collision at sea is the end of some of the vessels, which are yearly chronicled in the marine lists as missing, when none are spared to tell the tale of woe.

"We have just crossed the Brazil Banks. Our captain did not sound on them, but I see by the chart that the depth of water ranges between sixty and seventy fathoms. The difference in the colour of the water on the banks is very perceptible, changing suddenly from the deep blue of the ocean to a beautiful green.

"Since coming into southern latitudes, I have been much struck with the appearance of the heavens. It is altogether unlike that upon which I have been accustomed to gaze from my earliest years. A new order of celestial bodies has opened up to view, and many of those with which I have been familiar, are no longer to be seen. Already we have seen the Southern Cross, which is said to be one of the brightest constellations in the heavens. When gazing on the stars which compose it, a variety of sacred associations came home to my

mind. My best enjoyments in time, and my prospects beyond the grave, centre in the cross, which is the emblem of redeeming love.

"*March 21st—Sunday.*—A fine day. Our captain and his wife joined our Bible class this day. I was pleased to see them come forward now of their own accord, as they had hitherto kept aloof from the profitable exercise of studying God's holy Word. Our captain, though he is a most agreeable man, yet I regret to say is lamentably ignorant on the subject of religion, and has never yet made any profession of it. He went to sea at a very tender age, and since then his opportunities of religious improvement have been small—nay, he has been exposed to many influences of an opposite and pernicious nature. The writings of the infidel Paine have fallen into his hands, and their effect upon his mind has been more baneful than he suspected. He has told me more than once that he wished to believe something, but did not know what to believe; however, he evidently showed a leaning toward Universalism, and I sometimes think to Deism itself. He often makes enquiries of me on different points of religious truth, and it is a pleasing task to furnish the desired information. On all occasions, I endeavour to avoid vain disputations, which tend not to edification, and to give the mind of God as it is revealed in His Word. It is due to him to state that he encourages divine service on the Sabbath day, and even seems to regard it as a privilege, though in every sermon which I preach, he must hear sentiments counter to his own views.

"*March 28th—Sabbath.*—This morning we were struck by a heavy squall; it did not continue long, but it was very severe while it lasted. It came up so suddenly that there was no time to take in a single sail before it was on us. It was our second mate's watch on deck, and he had only time to run to the wheel and take it from the sailor, who was but a lad. Our brig, under the pressure of the wind, heeled over to an extent that alarmed us. Though the squall lasted but a short time, it continued long enough to leave the brig in a mess, as our seamen call it. A studding-sail boom was broken; the gear which held the try-sail boom came down, in consequence of the principal block being split; and the binnacle was partly torn away by the flapping of some of the loose ropes. These small

disasters, however, were soon repaired, and before the hour of meeting for divine service we were pursuing our course.

"*April 1st.*—For some days past we have been off the Rio de la Plata, on the coast of South America. This place is celebrated for its storms, which are sometimes very destructive, and we have just recovered from one of them. On the afternoon of Monday last, the usual premonitor of a storm made its appearance—a dark and dismal-looking cloud came rolling on from the south-west, out of which issued bright flashes of lightning, accompanied by heavy peals of thunder. At four o'clock p.m., our cabin became so dark that a light was necessary. The most of our sail was taken in, and what was left was close-reefed. A dead calm followed the passing of the cloud, and we now began to congratulate ourselves with the prospect of a pleasant night. Sail after sail was unfurled, and our brig once more ran proudly on her course. But our hopes of fine weather soon proved delusive. Just before retiring to rest for the night a gale struck our vessel, and in a few minutes her lee bulwarks were partly under water. The cry of 'All hands on deck' soon sounded fore and aft. After a while everything was made snug, the vessel laid to under close-reefed top-sails, with her head to the wind and sea. The gale blew with unabated fury for forty-eight hours. This is our severest storm since we left the Gulf stream.

"*April 21.*—The gale we encountered off the Rio de la Plata has proved to be the forerunner of a succession of severe storms. For the last three weeks we have scarcely had anything like moderate weather, and the wind has been almost continually ahead—all our gales have been from the S. W., which is the worst wind in these regions. One of these I shall never forget; it was truly awful while it lasted. It happened on the 8th instant. When it was at its height I thought that the masts, though stripped of their canvas, would have been torn out of the brig. Our oldest seamen declared that they never witnessed such a hurricane before. It was impossible to stand on the deck without having a firm grasp of something. The vessel for a time tore through the water with indescribable velocity, and from stem to stern she trembled like a leaf.

"Whenever the weather would permit, all hands were busily employed in preparing the vessel for the dreaded Cape. Old

sails were unbent and replaced by new; the round-house, boats, and other movable articles were fixed with additional lashings; every doubtful rope removed, and new rigging rove, etc. The sight of these formidable preparations was calculated to produce any other feelings, than those of composure in the prospect of doubling the Horn.

"The dreary regions through which we have been passing of late are not without their charms. Nothing can surpass the grandeur and beauty of a sunset in southern latitudes. The scenes we witnessed between the 50th and 54th degrees were truly lovely. Evening after evening I have stood on deck and exposed myself to the drenching spray that I might enjoy the spectacle.

"At this point of our voyage we have had a fine view of the celebrated 'Magellan clouds.' These are first seen just above the horizon, soon after crossing the southern tropic. As you advance towards the Cape they gradually rise in the heavens, and now they are directly overhead. They consist of three small nebulæ, two of which are luminous and one black, and they are stationary like the fixed stars. Their shape is oval, and to the eye they appear four or five feet in diameter. In their relative positions they describe a kind of triangle. The two luminous clouds bear an exact resemblance to the Milky Way, and are undoubtedly formed by clusters of stars so numerous and contiguous, and so distant, as only to give a glimmering light; while the black one, which is of the colour of a highly charged thunder cloud, is considered by some to be the absence of all light. I have often gazed on these clouds, so novel to the natives of a northern clime, with wonder, admiration, and delight. The little wonders that we observe in the sea around us appear to sink into the shade, when I lift my eyes upward and look at the objects of contemplation, which the expanded heavens present."

For three weeks he makes no entry in his Journal, during which time their little vessel was contending with the storms of Cape Horn. The dangers and difficulties of this route had given the missionaries serious thought when choosing, but they considered that the interests of the Mission required that no time should be lost, and if they had lost that opportunity, they would not likely meet with another for some time. They

deemed the cause in which they were engaged, as justifying any amount of inconvenience, they might be called to endure; and learning that the captain had doubled Cape Horn four times, and was familiar with its storms, they concluded that it was their duty, trusting in God, to take that route. But they found it worse than they had expected. Writing afterwards, he says:

"We sighted Cape Horn on April 23rd, but did not succeed in doubling it till May 13th. In our efforts to get round it, we were driven into 61 degrees south latitude. Our worst anticipations of Cape weather were fully realized. Our little brig was much injured in her conflict with the elements. Atlantic storms will give a person but a feeble idea of a Cape Horn tempest. Thanks be unto God, we have been mercifully preserved amidst no ordinary perils. We saw much around us at times to make us fearful, but nothing to make us unbelieving. I felt as if I could say with the Psalmist, 'God is our refuge and strength, a very present help in time of trouble; therefore will not we fear,' etc.—Psal. xlvi. 1–3. The concluding words of the address presented to me by the Princetown congregation often brought tranquillity to my mind when all was disorder around: 'When thou passest through the waters I will be with thee,' etc.—Isaiah xliii. 2, 3. I can scarcely describe to you our feelings of gratitude and joy, when our vessel left the region of wind and tempest in her rear, and we were sailing on the placid waters of the great Pacific Ocean. The gloom, which had settled on every countenance for three weeks, gave way, and I can compare the change to nothing else than that of a captive, who has just been liberated from a gloomy prison."

"*June 25.*—Crossed the Equator day before yesterday for the second time. It is just three months and fifteen days since we crossed the line in the Atlantic Ocean. During this short period we have encountered all kinds of weather, and passed through the torrid and temperate zones and advanced to the very verge of the frigid zone.

"The south-east trade has forsaken us to-day, and we shall probably have variable winds for some time. Our voyage through the south-east trades has been truly delightful. From the time that we entered them not a sail or rope has been altered until this day. For the last fifteen days we have

found it hard to realize the thought, that we are really sailing in the boisterous deep, and not on the bosom of some placid harbour.

"We begin to feel anxious for the termination of our voyage. It is long since our fresh provisions have been expended, and we are reduced to the hard fare common on board of vessels at the close of long voyages. Our most interesting books have been read, and there is but little around us to excite attention. We have become so familiar with the few faces on board, that we long for variety in our friendships and associations. The monotony of a sea voyage we feel more sensibly now than at any former period.

"*July 3.*—We have just recovered from the effects of a tremendous storm. It has fallen to our lot to encounter one of those tornadoes which occasionally occur in these latitudes. It was truly awful while it lasted. I felt more concern about our safety during its continuance, than at any former part of our voyage. The perils of life at sea appeared to me in colours more vivid, than I had ever seen them before.

"For some days past the wind has been blowing stronger than usual. At twelve o'clock noon, yesterday, the wind was blowing a gale, which gradually increased in strength until midnight, when it exceeded anything that I had experienced before. I thought every moment that the bare masts would have been torn from the vessel by the fury of the wind. The storm was accompanied by rain, thunder, and lightning. So great was the noise occasioned by the howling of the wind and the roaring of the sea that the heavy peals of thunder as they passed over our heads were scarcely audible in our cabins. While the dense black clouds heavily charged with electricity rolled on above us, we were eye-witnesses to a phenomenon not unusual at sea. Fire balls, as sailors call them, were visible at the mast-head.

"Our little brig strained so much during the storm that she sprung a leak. It became necessary when the gale was at its height, to keep the pumps almost constantly agoing. The captain's orders were not to allow ten minutes to pass without pumping her. We sailed with a slight leak in her bow, which had greatly increased off Cape Horn, and this new leakage, which is supposed to be in the vicinity of the stern, has occa-

sioned much uneasiness, and makes us more than ever long for the end of our voyage.

"It was a happy circumstance for us that this violent hurricane was not of long duration. It raged from mid-day to midnight, and then it became a dead calm. Our situation was about as perilous now as before. As there was no wind the brig became unmanageable, and was tossed about like a log of timber in the already agitated sea. She rolled on the swell in a manner that threatened to jerk out her very masts.

"*July 4th—Sabbath.*—I have of late commenced a Sabbath evening service among the sailors in the forecastle. My practice is to expound a portion of Scripture, or preach from a particular text, or address them on some subject of vital importance. They appear to appreciate this service, and whenever the hour for meeting arrives, they send a messenger to the cabin to let me know. This, along with our forenoon service, and Bible class in the afternoon, keeps me busy on the Lord's day; but this is indeed no task, but rather a luxury—to be engaged in the delightful employment of doing good to the souls of men.

July 6th.—Took the N. E. trade wind yesterday, and we are sailing with a fine seven-knot breeze. The trade wind has brought along with it some delightful and refreshing showers of rain. Some of our water casks have been filled. This supply of water has been most seasonable, and we should have been reduced to much inconvenience, if not suffering, without it. We had previous to this been using water five months old. and as much of our water had inconsiderately been put into oil casks, it became so nauseous that it could scarcely be used. Fortunately, by consenting to be put on allowance in time, we only used one cask of bad water; but the timely rains will give us an abundant supply until we reach the end of our voyage.

"*July 16th.*—At noon our captain marked the brig's course on the chart, and we found ourselves to be about eighty miles from the nearest of the Sandwich Islands. This caused a bright look-out for land to be kept up during the remainder of the day. At four o'clock p.m. the island of Hawaii was descried, bearing about S. W., and shortly after the island of Mawi, bearing W. by N.

"*July 17th.*—At anchor. Our sail to-day has been most delightful. At daybreak we came on deck and found ourselves

sailing along the north side of Mawi, at a few miles' distant from land. The scenery of these islands is highly picturesque. The eye of the gazer can only discern a succession of lofty mountains and deep ravines, and here and there a native hut. In the afternoon we passed through the Straits of Kaowi, which separate the island of Oahu from Molokai. Diamond Hill, a principal point on the south side of Oatui, soon caught our eye. After rounding this point a large semicircular bay opened to view. At the head of the bay, the town of Honolulu might be seen about four miles distant. As there was no prospect of getting into port to-night, our captain has come to anchor outside of the coral reef which forms the harbour of Honolulu. This is the first time that our anchor has touched bottom, since we left the United States. Our voyage has occupied 170 days, and during this time we have sailed 19,429 miles."

Of this voyage we may say, that while his contented disposition prevented his making any complaint, yet by others the accommodations were considered very inferior, and the discomforts such as missionaries now are scarcely ever called to endure.

Early next day the vessel was at the wharf. On Monday they waited on the Missionaries of the American Board, to whom they had letters of introduction from their Secretary. These brethren gave them a cordial welcome, and were unwearied in their attention to them during their stay. Of his intercourse with them Mr. Geddie says:

"I cannot speak too highly of the attention and kindness of all classes to us during our residence here. The sweet season of Christian intercourse, which we have spent with the dear brethren of the American Board, will not be forgotten by us. I thank God that He has brought us on our way by this route. I think that we have already learnt something from these men, whom Williams has pronounced to be 'Giants' in the cause of missions."

Here they were upon heathen mission ground, and with deep emotion they beheld what the Lord had done among a people so recently in savage barbarism. Of the work there, he thus writes:

"Through the instrumentality of the American brethren a

great work has been accomplished at this group. The Bible is now translated into the Hawaiian language, and not long ago there was an edition of 10,000 copies struck off at the Mission press. There are above thirty male missionaries labouring in the field, besides female teachers, secular agents, and a few native assistants. There is a seminary for the young chiefs, another for native young men, and another still for female natives, besides a number of common schools throughout the islands. The American Board expends on the Sandwich Islands about $38,000 annually. Though much has already been accomplished, very much still remains to be done in the islands. Though the body of the nation is professedly Christian, there is still a great amount of error, superstition, and impiety to be found among them. It is a much harder work to elevate a people who, from time immemorial, have been living under the dark and debasing influence of heathenism, than most persons are apt to imagine. It is difficult for a person who has never been among the heathen, to form a correct estimate of the native convert. Where you find grace, it is usually amidst much corruption. A person converted from the pollutions of heathenism, is a very different character from the converted man, who has been educated from his youth in a respect for religion and morality. The churches in the apostolic days exhibited, after the departure of the apostles, the influence of old habits and prejudices; and every church partakes more or less of the previous character of its converts. The conversation and practice of native converts, in instances innumerable, come far short of the pure standard laid down in God's holy word. Nevertheless, there have been bright examples of piety among them, and there will be still. Though the missionaries are constantly called on to mourn over backsliding professors, yet there are always some who are as a crown and joy to them.

"The people of these islands bear a strong resemblance to our Nova Scotia Indians, only their features incline a little more to those of the negro. They are simple, harmless, and good-natured. We have already been visited by numbers, who shake hands with us and then point to their hearts, to intimate that we are welcome among them. Their improvement in the habits of civilized life is much less than might have been

expected from their advantages. Their grass huts are but little in advance of what they were in the days of heathenism. Their food is still the *poi*, which is eaten with fish, most commonly raw. Their clothes are still scant, many of them wearing nothing more than a common shirt; and I have even seen some few with the *maro* (a loose wrapper) only. The attire of the women, which is generally a loose gown, is in every respect modest. These remarks will not apply to the chiefs and rulers, who, in refinement and improvement, far exceeded my expectations."

We need not say that great progress has been made among them since that date.

We add a few particulars of their stay here from a letter of Mrs. Geddie's:

"The brethren in town provided us with two houses on the Mission premises (used to accommodate the missionary families from the other islands). In a climate like this it will not do for many to live in the same house, or we should have continued to live with them. The houses are built of sun-dried brick, plastered inside and out with coral lime, the roof being neatly thatched with grass. Ours consists of but one large room, one end neatly curtained off for a bed. They look very neat and clean, the plaster being perfectly white. Our friends supplied us with matting for the floor. There is also another house fitted up for Mr. and Mrs Archibald. We have missionaries all around us; at present they do not allow us to cook for ourselves, but send for us at meal-times. Honolulu is a place of some importance. There are about 600 foreign residents of all countries, but chiefly Americans. There is a great deal of business. The King resides here; he is a fine-looking man, and is said to be intelligent. The men in office have a respectable appearance. We spent an evening with a number of the young people under the care of Mr. Cook, with whom they live constantly; they are the children of what may be termed the nobility, the heir apparent (a young man) is of the number. Some of the young females are very accomplished; they speak English fluently; they also learn music, drawing, and all that is taught in our own schools. One of the young ladies, in particular, we noticed as being really elegant—her complexion, though dark, is clear, and her features being good, we thought

her quite pretty. She interested us much; we were told she was very amiable. The young men are smart also. The queen has sent us a large mat for our room. The palace is a handsome building. Many of the foreign residents, too, have pretty houses surrounded by trees with walks under them. Here there are cactus plants as large as apple trees at home, with immense leaves and splendid flowers. Several choice geraniums, too, grow here to a great size."

Of his own work and prospects, he thus writes:

"At present we are engaged in the study of the language, so that I regard our missionary work as begun. The resemblance between the dialects spoken in the several groups of islands, is much greater than I had anticipated. I have seen a portion of the Samoan Bible here, and by comparing it with Hawaiian, I see that the resemblance is striking. The missionaries are of opinion, that by studying any one of the dialects, it will greatly facilitate the acquisition of others. Our residence here furnishes us also with opportunities of studying native character, and witnessing the mode of carrying on missionary operations.

"I have been favoured with the perusal of letters written by the London Society's Mission to Tahiti and the Navigators Islands, in which they record painful intelligence, of the efforts of Roman Catholics to overturn Protestantism in the Islands of the Pacific, and to establish Popery in its place. They have planted their agents in almost every Protestant Mission, and with a zeal which ought to shame the coolness and indifference of many Protestant Churches, are endeavouring to bring the whole of Polynesia under the dark and withering influence of the 'man of sin.' A society has lately been formed in France, under the title of 'La Societé Française de l'Ocean,' for objects partly secular and partly religious. Its object is to bring the Islands of the Pacific under the influence of France, and Popery too. It is proposed to colonize some of the islands with emigrants from France, and New Caledonia is spoken of as an island eligible for this purpose. As an evidence of the manner in which the Society of Oceania intends to accomplish its ends, it is designed not only to send out priests and Jesuits, but persons engaged in commercial pursuits, who are to undersell Protestant and American traders, until they monopolize

the business of the Islands to themselves. The capital of this association is proposed at one million of francs, to be divided into shares of 500 francs each. Already there are at least three vessels in the service of this powerful organization in these seas. I have seen a copy of a letter written by the Minister of Marine in France, from which it appears that this association has at least the countenance and patronage of Louis Philippe's Government.

"The above items of information may be depended on as authentic, as I have gleaned them from a letter written by one of the London Mission at Tahiti, and he has extracted them from a pamphlet explaining the views and intentions of the Society. The whole affair is indeed a great scheme, and I doubt not will, in the end, prove a great failure. The truth must and will prevail over every system of error.

"As to the influence which these events will have on our movements, it would be premature to speak. As to their influence on ourselves, I have only to say, that they make us more anxious than ever to reach our field of labour, wherever it may be, and take possession before the enemy, that we may gain every advantage before the conflict commences, and I pray God that its influence on the Church at home may be, to awaken them to renewed zeal in the cause of Missions, and to send at least another labourer, who, by his presence with us, may strengthen our hands and encourage our hearts. I thank God that the present race of Papists in this part of the globe, evince but little disposition to face man in a state of nature, and that they are rather inclined to wait until the Gospel has beaten the battle-axe into a ploughshare and the spear into a pruning-hook. The Society, Sandwich, and Navigators Islands have far more attractions to the emissaries of the Pope, than the islands where man is still a prowling savage. I trust that the intelligence which I have felt it to be my duty to impart will not paralyze, but rather stimulate, the energies of the Church at home. Its influence is not discouraging on us. Remember that the contest between Papists and Protestants in these distant islands of the sea is very unequal; they lean on the patronage and sword of France, while we have Omnipotence and Truth on our side."

From the little that has been heard of late years of Roman

Catholic Missions and French power in the South Seas, it might almost appear as if the friends of Protestant missions there had been at this time under the influence of groundless alarm; but the danger was real. The wonderful triumphs of the Gospel among the simple natives of these islands had excited the attention of the Church of Rome, and in her revived Propagandist zeal, called forth her energies to check Protestant progress and establish her own faith in that portion of the globe. Hence Protestant missionaries now found themselves followed or beset by Romish priests. But as Rome had always sought the aid of the secular power in the advancement of her schemes, the Jesuits at this time were seeking to make France the instrument of her designs. The king, Louis Philippe, perhaps cared little for the advancement of the Church, but his queen was devoted to the Jesuits, and he himself felt the importance of their support. Besides, he sought to maintain his power by ministering to the vanity of the French people, and he himself was smitten with the idea of French glory, so that he was ready to embrace a scheme for making France once more a great colonial power. Though ready to avail himself of the advantage of an alliance with England, he was not unwilling to trade upon French jealousy of her, by taking a step which might seem opposed to her interests or an affront to her honour. The South Sea Islands seemed the sphere, where all these objects might be gained. There a new French colonial power might be raised, Protestant missions receive a heavy blow, and a check be given to English advance. Encouraged by the fact, that the charge of the English Foreign Office had passed from the energetic and watchful Palmerston to the feeble and peace-loving Aberdeen, the French Government had taken the first step by the establishment of a French Protectorate in Tahiti.

It was not, therefore, without cause, that missionaries felt anxious regarding the future of these islands, and of missionary operations among their inhabitants. Mr. Geddie saw the danger and felt himself the more urgently called to more zealous efforts to counteract their influence, yet he showed the same faith that he ever did in the darkest hour. Looking to the word and promises of God, he believed that all such schemes must fail. And so this did. In one short year after Mr. Geddie wrote this, Louis Philippe and his queen, after an

ignominious flight, took refuge in England, which they desired to humiliate, and whose missions they had sought to thwart. Thus before Mr. Geddie entered upon his labours the whole scheme was broken, and though partially revived under Louis Napoleon, never came to much. The missionaries sent out continued for a time to dog the steps of Protestant missionaries; and when Mr. Geddie commenced his labours, he found them on the ground before him. But they were not of the same stuff with the old Jesuit missionaries of New France, who despised privation and braved all danger, in extending French influence and Romish ascendency among the savages on the St. Lawrence and the Mississippi. So that their labours have had little effect, and their efforts have been of late reduced to a minimum.

An interest was awakened among the Mission churches on behalf of the new mission. Contributions were given to the amount of $66, and two natives offered their services to accompany our missionaries. Their offer was declined for the present, but the hope was held out, that should there be a favourable opportunity for employing native labourers, the churches there would both furnish and support them.

After a residence of seven weeks on these islands, they obtained a passage to the Navigators Islands, now known as the Samoas. Their voyage was tedious. The first week was boisterous and their vessel lost two yards. Then for two weeks and a half, they were becalmed at the Equator. They then however caught the south-east trade winds, and after a voyage of thirty-eight days reached their destination. Of their arrival we shall give his own account.

"On the 16th October, Manua, the most easterly of the Samoan islands, was seen far in the distance. On the morning of the 17th, we were abreast of it. The mountain tops of Tutuila were also visible in the distant horizon. As the day advanced, we approached before a delightful breeze. About three p.m. we found ourselves abreast of Pangopango, the only harbour in the island suitable for shipping. We had now reached the end of our voyage, for Tutuila was the island on which our captain had engaged to land us. As the trade winds blew directly into the harbour, and therefore rendered it difficult to beat out, Captain Westfall proposed to heave the ship to

outside, and land us in boats. To this arrangement it would have been unreasonable to object, as the vessel was bound to New Zealand, and had come several degrees out of her course to land us. Four boats were soon lowered for ourselves and our baggage, and in a short time we found ourselves sailing on the glassy surface of Pangopango harbour. This harbour is small and winds at the mouth, so that when you get inside, it appears like a basin of water surrounded by land. On all sides of the harbour the land is high, and rises abruptly from the water's edge. Here and there are small patches of flat land, between the bases of the mountains and the shore, and these form the sites of little villages. Of these there are several on both sides of the harbour. The huts of the natives could be discerned through the dense foliage which covered them, chiefly bread-fruit and cocoanut trees. At the head of the harbour a building might be seen larger than the others, and of superior structure. This was the house of the Rev. A. W. Murray, and to it we were wending our way. I will not attempt to describe to you the variety of emotions that I felt, as we sailed up the harbour of Pangopango. We were now more than 20,000 miles distant from friends and country, without a letter of introduction to any missionary brother in this part of the world, and we knew not but Mr. Murray was as ignorant of the Church that sent us as he was of ourselves. The death-like stillness, too, which prevailed around us, while it reminded us that we were far removed from the bustle of civilized life, tended only to aid gloomy reflections. It was cheering to us to know, however, that it was no secular enterprise that brought us thither, but that we were embarked in the holiest of causes, and I felt a comfortable assurance, that the same God who had brought us thus far, would not forsake us now. We soon found ourselves under the hospitable roof of Mr. and Mrs. Murray, and from these dear friends we received an affectionate and cordial welcome."

Mr. Murray never having heard anything of our mission or missionaries, their coming was so unexpected, that if they had dropped down from heaven, it could scarcely have excited greater surprise. In another letter Mr. Geddie says, "Our arrival was very unexpected, but most opportune; for the churches on this and the neighbouring islands, had long been entreating God for help to the dark islands of the West, and

our presence was regarded by many as a visible answer to their prayers."

"Mr. Murray lost no time in sending word to the Rev. Mr. Bullen, the only other missionary on Tutuila to inform him of our arrival. We were soon favoured with a visit from this esteemed brother, who resides at Leone Bay, a place about fifteen miles distant from Pangopango. After consulting what was best to be done in our circumstances, it was concluded that for the present I should remove to Leone with my family, and that Mr. and Mrs. A. should remain at Pangopango. In the family of Mr. and Mrs. Bullen, we found a comfortable and happy home. I may state that Mr. B. was a Medical Missionary, and my residence with him placed me in favourable circumstances, for gaining some knowledge of native diseases and their treatment. But, ah! how little did I anticipate when I came on to Leone, that I should be an eye-witness to the dying agonies of this dear brother."

The route which the missionaries had taken appeared circuitous and excited enquiry, if not faultfinding through the church. To a letter on the subject from the Secretary of the Board, he replies that it was "the most speedy and direct that could be found at the time,"—that the route originally contemplated by Sydney was scarcely less circuitous; that he had not adopted it till he had ascertained that the probabilites of a passage from the Sandwich Islands to Samoa, were much greater than from Sydney. Moreover that the cost had been materially less, independent of expense in Sydney, which in the event of detention, would have been heavy. Indeed, he says that "that route would have involved an expenditure, which would have thrown our infant cause into circumstances of extreme embarrassment at the outset." He adds, "the way in which we have been brought hither, contrary to our own views and feelings, is to me at least, an indication that we have some measure of direction from Him, to whose guidance our cause has been committed." Besides, the opportunity of becoming acquainted with the work of the American Mission at the Sandwich Islands was of no small value.

We may mention here, as illustrating his economy and desire to save the funds of the Board, that he left the United States with only $100 in hand. To the remonstrance of the Secretary,

he now replies, "I learned before sailing that two or three times that amount would be needful (viz., for passage to Samoa), but as I was unacquainted with the state of your funds, I felt reluctant to draw more largely on you, until I should reach the Sandwich Islands."

"A general meeting of the missionary brethren of Samoa, was advertised to take place in the month of November, on the island of Upolu. I felt anxious to attend it, in order to obtain advice as to our future movements. I was accompanied to this meeting by Mr. Bullen. We undertook to perform the voyage, of about ninety miles, in an open boat. Our crew consisted of a Portuguese sailor, who had the management of the boat, and some Samoans. The appearance of the weather was favourable when we sailed, but the wind suddenly changed, and we were overtaken by a strong gale. For some time we were in considerable danger. When we made the island of Upolu, our boat was running close on the wind, under double-reefed sails. Our safety seemed to depend much on our being able to weather a point of land before us. Everything was braced up for the attempt, and the boat lay over with her gunwale to the water's edge. The sea was running very high, and we were within a short distance of coral reefs, and an ironbound coast. Each successive wave, as it swept nearer the shore, seemed to threaten our destruction; but God had mercy on us and delivered us. After a season of suspense, we barely succeeded in passing the dreaded place. Scarcely had we doubled the point of danger, when one of our masts went overboard. Had this casualty happened sooner, the consequences might have been fatal. Many are the perils of missionaries in these islands. How great has been the goodness of God to me in the instance referred to.

"I met with a cordial welcome from the missionary brethren convened at Upolu. That meeting was opened at Malua, Nov. 16th, and continued for three days. There were thirteen missionaries present. In compliance with instructions, I gave a full account of our mission to the meeting, and asked counsel and advice, as to our future procedure in reference to a field of labour. The subject was seriously and prayerfully considered.

"After deliberating on the subject for nearly a whole day,

two resolutions were passed." [These expressed gratification at the step taken by the Presbyterian Church of Nova Scotia, in adopting Western Polynesia as a field of missionary labour, but recommending the missionaries not to attempt to occupy New Caledonia, on account of inadequate instrumentality.]

"There was nothing in the New Caledonian group, peculiarly unfavourable to missionary enterprise, that caused the brethren to decline recommending that field to us. It was generally agreed that on the islands of Lifu and Mare, the door is open to go in and possess the land. The reason assigned was the want of adequate instrumentality. Had there been another minister of the gospel associated with me, they would have strongly urged the occupation of this group, and sent one of their own number with us, to remain until a mission was fairly begun, or until our hands were strengthened from home. In almost every instance, where attempts have been made to evangelize in these islands, without a sufficient instrumentality, the result has been a failure. This is affectingly corroborated by the histories of the Marquesas and Tana missions. Three of the four brethren connected with these missions were present, and expressed themselves strongly against the occupation of large fields with an insufficient force, and they could speak from experience.

"But while the missionary brethren declined to recommend the occupation of the New Caledonian group, they expressed their willingness, that we should act in conjunction with them in the commencement of a mission in the New Hebrides. The directors of the London Missionary Society have promised to send out at least two missionaries for this field, and they request that a brother from Samoa be appointed to join them."

It was further recommended, that till the arrival of the *John Williams*, the London Missionary Society's mission vessel, expected in six or seven months, the missionaries should apply themselves to the study of the Samoan language, so as to be able on arrival to communicate with the native teachers. We may state here, that on further consideration there appeared other reasons against occupying New Caledonia or the Loyalty Islands. One was that the Bishop of New Zealand claimed that field, and expressed his determination to occupy it, irrespective of all others, while he pledged himself, not only not to

interfere with the New Hebrides, but to give all the aid in his power to missionaries labouring there.

"Another subject, of no common importance, engaged the attention of the meeting—the appointment of a missionary from Samoa to join the band for the New Hebrides. Four of the brethren came cheerfully forward and tendered their services for this holy and arduous enterprise. The Rev. Mr. Bullen was chosen. In my peculiar circumstances, no choice could have been more congenial to my feelings.

"After the business of the meeting was over, Mr. B. and I began to prepare for our homeward voyage. As strong reasons were urged by the brethren, for not returning in the boat that brought us, we engaged a passage in a small schooner. While waiting on the vessel, I had an opportunity of seeing something of Upolu. The principal harbour in Upolu is at Apiu. The British and American consuls reside at this place. Of late years whalers have been in the habit of touching at Apiu for supplies. There are about one hundred foreigners resident on different parts of the island, exclusive of the mission families and consuls, but most of them are absconded sailors.

"As soon as our vessel was ready, we sailed for Tutuila, and reached our families in safety, after an absence of twenty-three days. My return was most seasonable, for Mrs. Geddie had all the symptoms of the fever, to which new comers are liable. In a few days she was confined to bed, and suffered most severely for about three weeks. Her attack was a very serious one. Our oldest child was next laid down, but her attack was slight and she soon recovered. Last of all, I was seized with the disorder, but my attack was also comparatively slight. Our Heavenly Father has indeed dealt tenderly with us. It was in December that our sickness took place. This and the two following months are usually unhealthy, even to the natives themselves. At this season of the year, the sun is vertical and the rains are frequent. The baneful effects of a damp and heated atmosphere on the health may be easily conceived.

"As soon as possible, I set about making preparations for entering on our contemplated mission. The brethren on these islands urged the importance of taking along with us house frames, and other materials for building, as there has been much sacrifice of health in new fields of labour, from mission-

aries being compelled to live in the miserable huts of the natives. I instructed Mr. Archibald to procure wood at Pango-pango for two small buildings, while Mr. Bullen made arrangements at Leone for a house to accommodate himself and the brethren expected from Britain. The wood purchased at Pango-pango, I regret to state, has proved a failure. It was lately inspected and condemned—only a few sticks are sound. In this climate wood is a very destructible material. The white ant, together with the heat and moisture of the climate, commit fearful ravages on it. A house does not usually stand for more than eight years. Mr. Bullen has been more successful with his wood. Great care was observed in the selection of it, and it has all proved good. I aided brother Bullen in the building of his house. We worked at it for several weeks without any assistance. After much hard labour, we succeeded in constructing a frame 50 feet long and 18 feet wide. Before leaving America, I devoted some attention to the theory of framing, and brought along with me several plans, which I now found to be of value to me. I may notice a little incident here connected with my framing operations. As our system of building was a new thing in Samoa, we had many spectators. The children who came around would often make their little rhymes, of which we or our operations were the theme. I recollect hearing them singing words meaning, 'This is the house for the land of darkness.' The Samoans are much given to rhyming. If anything arrests their attention or excites their curiosity, it is likely to become the subject of a song, indeed the construction of the language, and the melody with which it abounds, invite the muse, while at the same time they render it eminently suitable for poetical purposes.

"Along with framing, I directed my attention to another branch of manual labour. Just before our arrival at these islands, the New Testament, which had issued from the press at intervals, was completed; but the several books were merely stitched in paper covers. I constructed an apparatus for the purpose of book-binding, and secured the services of an active native, to learn what little knowledge I could give him of this business. This department of labour has been going on, actively and successfully, for some months. Books have been brought from all parts of the island to be bound, and the natives

appear rejoiced, when instead of their detached books, the Word of God is given to them in a form compact, convenient and durable. The native whom I taught is now able to carry on the work himself, but the materials are about done, and he must soon cease."

In addition, it is mentioned elsewhere, that he employed the press in printing some elementary books and portions of Scripture, translated by native teachers into the language of New Caledonia.

"But I have not overlooked the more spiritual and important things connected with missionary work. I have studied to some extent the habits of the people, and the modes of missionary operations in a heathen land. Since my arrival in this island, I have visited all the heathen villages on it, and nearly all the Christian. In the month of January, I accompanied Mr. Murray on a missionary tour throughout the division of the island under his care.

"During my residence at Leone, I have had occasional opportunities of visiting several of the villages in Mr. Bullen's division of the island. My last visit with this esteemed brother took place in March, when I accompanied him to Aalaon, a village about six miles from Leone. I shall long remember this visit, on account of the affecting associations connected with it. The road to Aalaon leads over a precipitous mountain, and is exceedingly bad. Our journey was performed under a drenching rain. We reached the village in the course of the evening, and were somewhat chilled with the cold. On the next day, Mr. Bullen preached to the villagers, examined the school, etc., and we returned to Leone in the afternoon. On our homeward journey, I observed a languor about Mr. Bullen, unusual in him. Whenever we came to any considerable ascent, he was obliged to avail himself of the assistance of the natives, who accompanied us. After our return, he began to complain seriously. His illness increased to such an extent that our fears were excited. There was no medical man on the island, so we sent for Mr. Murray, who remained with us for several days. Mr. Bullen's trouble assumed all the features of a confirmed case of *angina pectoris*, to which he was no doubt constitutionally predisposed, but which was probably induced by his late journey. He suffered most severely for two weeks. An interval of

comparative ease succeeded, but alas! his trouble had done its work. He was left in a state of exhaustion, from which his already debiliated constitution never rallied. On the 24th of March, he fell asleep in Jesus. He leaves behind him a widow and three small children. This painful event has been peculiarly trying to us all. My acquaintance with this dear brother was not of long duration, but sufficiently long to endear him to me. Seldom have I met with one in whom I have been more interested, and with whom I could enjoy more delightful and hallowed intercourse. The alliance of friendship thus formed cannot be severed by the cruel stroke of death, and will I trust be renewed, enhanced and perpetuated beyond the grave.

"After the lamentable death of Mr. Bullen, it devolved on me, assisted occasionally by Mr. Murray, to wind up his affairs, and prepare for Mrs. Bullen's departure from Leone. This kept me busily employed for some weeks. Mrs. Bullen is now at Pangopango, where she awaits the arrival of the *John Williams* to go in her to Upolu, and from thence she will proceed to Britain. Her departure from this place was a deeply affecting event, and gave rise to much feeling among the poor natives. She was accompanied by more than one hundred persons halfway to Pangopango, as an expression of their love to her. Since Mrs. Bullen's departure we have been left alone at Leone.

"I was enabled to deliver my first public address in the Samoan language on March the 10th inst., nearly five months after our arrival. Since the death of Mr. Bullen, I have had considerable practice in preaching to this bereaved people. It is my practice to preach twice, and occasionally three times during the week. I will not attempt to describe my feelings of gratitude to God, on being enabled to tell this people of the wonderful works of God in their own tongue. The Samoan is an easy language, and with the facilities now enjoyed may soon be acquired.

"The annual meeting of the Missionary Society among this people took place in May. A brief account of it may not be unseasonable, as it forms a contrast to the manner in which such meetings are usually conducted at home. The whole business of the occasion occupied two days. On the morning of the first day the children's meeting was held. They met in the chapel at nine o'clock, and were addressed by Mr. Murray,

who also proposed a number of questions to them, which were satisfactorily answered. At the conclusion of the service, between 400 and 500 children came forward with their offerings for the Redeemer's cause, which consisted of cocoanut oil and arrowroot. To prevent confusion, every teacher brought the children of his own land. It was truly delightful to see these little ones casting their mite into the treasury of the Lord. At 2 p.m. we met again in the chapel, to warm each other with addresses (as a Samoan would say). After devotional exercises, I delivered the first address, and was followed by several of the chiefs, teachers and Church members. The addresses occupied the whole of the afternoon, and they were in general impressive and suitable to the occasion. On the morning of the second day we met in the chapel at 9 o'clock. Mr. Murray preached from 2 Cor. v. 14 : " For the love of Christ constraineth us." There were upwards of a thousand persons present, and their appearance was solemn and devout. After the service was over, we proceeded to the *Fale tale*, or great house of the village, to receive the contributions of the people. To preserve order and facilitate our work, it was arranged that each village should come separately and in order. Mr. Murray and I took our places in different parts of the building, to record the names of the donors and the amount of their contributions. It was arranged that he should receive the donations of the men, while I took those of the women. We had a foreigner standing beside each of us, to receive the contributions as they came in. After a short interval, the people, who had been allowed to retire to their houses, began to make their appearance. A scene of Samoan grandeur now burst open to view, which I little expected to see. The men and women came dressed out in their richest attire. The dress of the men was a piece of siapo (native cloth) tied round the waist, the upper part of the body being naked, but profusely rubbed with oil. In addition to the siapo round the waist, the women had a *tiputain*—that is, a piece of siapo about two yards long, and a yard or more wide, with a hole in the centre large enough for the head. This, when on, covers the breast and part of the back. Each village seems to have chosen the colour and pattern of its own siapo. They approached in companies, carrying their contributions of oil in hollow bamboos from twelve to eighteen feet

long. Their appearance was most martial, as they advanced, with their bamboos over their shoulders like muskets. Amidst all this external display, I trust that the hearts of many were rightly affected toward the cause of Christ. Much allowance must be made for a people just emerging from a state of barbarism and heathenism. Instead of wondering to see some things of which we cannot approve, the wonder is that we see so little to condemn in a people, who but a few years ago were unlettered savages.

"I have been much encouraged and profited by my visit to the island of Tutuila. This island was long celebrated for the ferocity of its inhabitants, who were a terror to navigators sailing in these seas. It was at a small bay about five miles from Leone, where De Langle, the companion of Le Perouse, and eleven Frenchmen were cut off in the year 1796. After this tragical event, vessels would not venture to anchor at the island, until missionaries had settled on it. O, what a change has the Gospel wrought on this once dark island within a few years! The inhabitants, with few exceptions, have embraced Christianity, and instances of exalted piety are by no means uncommon among the people. This little island has been privileged with marvellous exhibitions of the grace of God. Of late years, both the stations of Leone and Pangopango, but especially the latter, have been visited with seasons of refreshing from on high. Though religion has not been in so lively a state, during our short sojourn on Tutuila, as at a former period, we have nevertheless seen much to excite within us feelings of wonder and gratitude to God."

The arrival of the *John Williams* we shall allow Mrs. Geddie to describe:—

"The *John Williams* arrived off Pangopango on the 27th May, about 10 in the morning. Mr. Murray sent a messenger off immediately, but he did not arrive at Leone until 4 p.m., and we were to be ready at 5, as the vessel would at that time be off Leone. Though we had the principal part of our things packed up, still there were many that we were using that were not ready. We commenced immediately to pack. The news soon spread that the *a'a lotu* (religion ship) had come, and we were going away. The house was soon filled —the teachers and their wives wishing to assist us, and express-

ing their sorrow at our leaving them—but they hindered us. As soon as we had packed all our things, they were carried to the shore, where we soon followed, accompanied by many of the natives. We met good Captain Morgan on our way to the shore. We had quite a scene as we were entering the boat. The whole village of Leone appeared to be collected, and each was pressing forward to bid us farewell. The evening was very calm, and we were soon on board the ship."

We resume Mr. Geddie's narrative :—

"On board we found the Rev. Mr. Mills and wife, of Upolu, who had been on a visit to Britain ; the Rev. Mr. Schmidt, a missionary designed for the New Hebrides; and Mr. Ella, a printer for Samoa. You will easily conceive my delight, when Capt. Morgan put into my hands a bundle of letters and papers from Nova Scotia. More than eighteen months had elapsed since I bade adieu to friends and country, and during all this time I had not heard, either directly or indirectly, of the welfare of those whom I had left behind. I almost dreaded to open my letters, but my mind was soon relieved when I found that all were well. I was much cheered by the deeply interesting communication of the Corresponding Secretary. From it I learn with extreme delight, that the missionary spirit of our churches has not begun to wane, but is rather on the increase. May God fan the spark of holy zeal which has been enkindled in our beloved Zion, into a flame which ere long will warm every heart, every family, every congregation within her bounds, Could our beloved friends in Nova Scotia but form a faint conception of the abominations of heathenism in these distant isles of the sea, all that they have hitherto done would only be the first-fruits of more prayerful, more energetic and more self-denying exertions for the Redeemer's cause.

"After a delightful passage of about fifteen hours, we anchored in Apiu, the principal harbour of Upolu. We found a number of the brethren already collected from their different stations, and waiting in the neighbourhood the arrival of the *John Williams*. The first item of intelligence that we heard on reaching Upolu was the death of the Rev. Mr. Heath. He was the oldest of the Samoan missionaries, and one of the pioneer band. He had all along been a devoted and useful labourer in the cause. For several months past he had been

labouring under mental derangement. A few weeks before our arrival he came to his end, under circumstances alike mysterious and distressing.

"A meeting of the brethren took place on May 31st, and continued for two days. The state of the islands at the west was made the subject of serious consideration. The unexpected deaths of Rev. Messrs. Bullen and Heath, and the refusal on the part of Mr. Schmidt, the newly-arrived missionary, to go farther than Samoa, seemed for a time to darken our prospects for the dark islands of the west. The cloud, however, was speedily dispelled. Mr. Powell, a man of the right stamp, who had been labouring on Samoa for five years, cheerfully offered to go, should Mr. Schmidt be appointed to succeed him. He has accordingly been chosen permanently for missionary labour in the dark islands of the west. Mr. Nisbet, another Samoa missionary, was likewise chosen to go and remain for about a twelvemonth, to aid in the commencement of the mission. As the missionary brethren could not recommend the commencement of a new mission in any of the Pacific group, without a force of at least three or four ordained missionaries, we will act in conjunction with the brethren already named. The island chosen to commence operations on is Fate, or Sandwich Island,* on the New Hebrides group. Native teachers were settled there some time ago, and their labours have been attended with some measure of success. The opening at Fate is considered a favourable one. Its situation, too, renders it highly eligible as a field in which to commence missionary operations, being the most central of the New Hebrides group. It is within a few hours' sail of Erromanga, the island on which the lamented Williams fell. Though we will labour for the present in the same field with the London Missionary Society's agents, we are responsible to no jurisdiction but that of the Church which has sent us. It will, no doubt, be advisable in time to separate to different islands. In the meantime we must endeavour to obtain a firm footing on one island, and make that the point whence the beams of the Gospel light shall radiate to the regions beyond."

Of their outfit for the voyage, Mrs. Geddie writes :—

* Now known as Efate, with accent on second syllable, which is sounded as the interjection *ah*.

"Thinking it will interest my female friends, I shall mention the principal articles of housekeeping we have to take with us (in this I do not include Mr. and Mrs. Archibald's). We have two bedsteads, two sofas (one of them made by Mr. Geddie), four chairs, three tables, a house frame and windows. We have also a good supply of crockery ware, knives, forks, etc., and, better than all, we have a fine young cow which our dear friend Mrs. Bullen gave us. We have several ducks, nine hens, one or two pigs, and a goat and some kids. We have good reason to be thankful that we are so well supplied. Many of the first missionaries to these islands suffered many privations. Besides the articles before mentioned, we have received from Sydney flour, sugar, beef and soap. We have also purchased some hard bread, as we shall not be able to cook much for the first few days after we are on shore. Do not suppose that we think too much of our own comfort. I trust we would be willing to suffer any privations in this cause. I tell you all this, that you may know that we have many comforts, for when I left home I had not the least idea that we should be able to have supplies of flour, sugar, tea, etc."

At length they set sail. The event is thus recorded in Mr. Geddie's journal:—

"*July 3rd.*—An eventful day. We have just taken our departure from Samoa, on board the *John Williams*, for the dark islands of the New Hebrides group. At 11 o'clock a.m. a farewell service took place in the mission chapel, Apiu, in the native language. The audience was small, on account of the distracted state of Samoa, but a deep solemnity seemed to pervade every heart, as it reigned on every countenance. From our place of meeting, we could look out on the encampment of one of the parties engaged in the war, which rages at present in Upolu. How great was the contrast between our situation and theirs! We were about to take our departure, with the Gospel of peace, to the realms of heathenism. They were breathing out threatenings and slaughter against their fellow-men. Hasten the time, O Lord, when 'men shall beat their swords into ploughshares, and their spears into pruning hooks.' At 4 p.m. the signal for sailing was given. A few of the missionary brethren, who had convened at Apiu, accompanied us on board, and bade us an affectionate adieu.

"An unusual interest is felt by the devoted brethren of Samoa in the present undertaking. It is the second attempt to establish the Gospel in the dark and degraded islands to which we are bound, the first having failed. May the Hearer of prayer answer their many and fervent petitions for our safety and success!

"Mrs. Geddie and I were now called on to encounter a severe trial in our separation from our eldest child, whom we leave behind us at Samoa. From what we have learned of the state of these islands to which we expect to go, we felt that we dare not incur the responsibility of exposing one at her tender age to the abominations, which we must every day witness. She will go home by the return of the *John Williams* to Britain. The most painful sacrifices which missionaries are called on to suffer in these islands is separation from their children, whose interest and welfare demand their removal to a less polluted moral atmosphere.

"After our canvas was spread, the *John Williams* glided out of the harbour of Apiu before a gentle but favourable breeze. Never did the vessel leave Samoa under circumstances more deeply solemn. She carries in her, I trust, the germ of many a Christian Church. Oh that this voyage may tell with happy effect on some of the dark islands of the Western Pacific!

"This evening we had a delightful missionary prayer meeting —a suitable commencement for such a voyage. We have committed our way to God, and I trust that He will direct our steps."

Of Mr. Geddie's residence in Samoa we may say, that he regarded it as the most valuable special training for his work that he could have had. Especially it gave him a knowledge of native character, and an acquaintance with the modes of conducting missionary operations among them, which were particularly important, when, as it happened, he was called to labour among the heathen without the aid or counsel of a single missionary brother.

Chapter V.

THE ISLANDS AND THE PEOPLE.

BEFORE following the missionary band further, we must give some account of the field to which they were going, and the condition of the people among whom they were to labour.

The Pacific Ocean is the largest in the world, covering one-third of the earth's surface. It is chiefly interesting from the innumerable islands with which it is studded. These are formed in two ways—either by the working of the coral insect or by volcanic agency. There is perhaps nothing on earth that exhibits more strikingly the manner in which Infinite Wisdom accomplishes great results by feeble and unlikely instrumentality, than the laying the foundations of islands, and raising barriers which resist the mightiest efforts of the ocean, by means of a creature so insignificant and feeble as the coral insect. This belongs to almost the lowest order of animated nature, and is of microscopical minuteness. There are numerous species, but all of them have the power, which seems to reside in the skin, of separating lime from water holding it in solution, and so forming for themselves a hard crust of carbonate of lime, mixed with a little animal matter. This crust, which differs much in form and appearance in the diverse species, serves the polyp as a habitation and a protection for its soft jelly-like body. Of these creatures,

> Millions of millions, thus from age to age,
> With simplest toil and skill unweariable,

are daily at work in the warm waters of the tropical ocean. And when one generation dies, their houses form the foundation for the dwellings of their successors. Thus slowly are built up those reefs, as they are called, which in many instances become the foundation of islands.

These reefs are of three kinds—Atolls, Barrier, or encircling, and fringing reefs. The first are circular, inclosing a lagoon or lake of shallow water, with one or more openings. Outside the water is deep, and often by ordinary means unfathomable; while within the water will vary from one hundred to three hundred feet in depth.

The Barrier reef is like the Atolls, except that it generally either runs parallel with the coast, or incloses one or more islands. The largest of these in the world is that which guards the north-east coast of Australia. It is eleven hundred miles in length, and lies at a distance from the shore of from ten to one hundred miles, or a mean of thirty. A barrier of this kind at the station occupied by Mr. Geddie, at Aneiteum, one and a half miles from the shore, forms the harbour of Anelcauhat, the only one on the island, and one of the few good harbours in the southern New Hebrides. Many of the islands of the Pacific are inclosed by reefs of this kind. Between them and the land are smooth and shallow waters of a bright grass green colour, the bottom of which exhibits a scene of busy life and exquisite beauty. The more delicate kinds of coral there rear their structures in every variety of form, as the Scripture says, "after their kind." In appearance they form a sort of marine shrubbery, with forms as various as any land shrubbery, and of the richest colours. In among their branches, like birds among trees, float many beautiful fish, radiant with metallic green and crimson, or fantastically banded with black and yellow stripes. Two or three miles distant, the ocean beating upon the reef forms a glittering surf white as snow, while immediately outside is the dark rich blue of deep waters.

Fringing reefs are those which skirt the margin of a shore, forming a sort of beaches. These are common to continents and islands.

When these reefs rise to near the surface of the water, the coral insect ceases its labours. Then various agencies combine to deposit upon them the soil necessary for the support of animal and vegetable life. And in due time subterranean forces raise them above the level of the ocean.

The other class of islands are volcanic in their origin. They exhibit no sign of stratification, but, on the contrary, in many

places afford evidence of having been thrown up in a state of fusion. They are largely composed of lava in a decomposed state, with a mixture of scoriæ or ashes, pumice stones, and other matter commonly thrown up by volcanic eruptions.

The structure of these islands determines their appearance. Those of coralline origin are flat, and generally do not rise more than a few feet above the level of the sea; while of the volcanic, some are mountainous, blending beauty, grandeur, wildness and sublimity in their scenery, while others are hilly, and though rich and beautiful, are not so grand and striking as the last.

The islands of the Pacific are arranged in two great divisions—Eastern and Western Polynesia. These are separate not only by their geographical position, but by their inhabitants. The only exception to this is New Zealand, which, though by its position connected with Western Polynesia, is inhabited by a race similar to those which inhabited the eastern islands. Eastern Polynesia embraces all the islands eastward of the Fijis, where the two races seem to meet, and northward to the Sandwich Islands, thus embracing, besides these, the Society, the Austral, the Samoas or Navigators, the Friendly and the Harvey Islands. Western Polynesia includes all the islands from the Fijis on the east to New Caledonia on the west and south, and northward to the large islands in the neighbourhood of New Guinea. This division includes New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Britain, New Ireland, New Guinea, etc. These islands, in their number, size and population, greatly exceed those of the other division.

The two great divisions of the Pacific Islands, as just mentioned, are inhabited by two distinct races of people. They have indeed many features in common, yet both in physical conformation, colour, language and habits, they show evidence of a distinct origin. The inhabitants of Eastern Polynesia are allied in all these respects with the Malay race. They have large and well-moulded frames, skin of a light copper colour, hair fine and glossy, with a Malay countenance. The inhabitants of Western Polynesia, again, are more allied to the Negro race, having very dark skin, with curly hair and somewhat of a negro cast of countenance. To them has been given the

name of the Papuan or Austral Negro race. More recently, the title Melanesian has been adopted, and is now most commonly employed.

"The origin of these races," Mr. Geddie writes, "is an interesting subject of inquiry. It now admits of absolute demonstration, that the copper-coloured, or superior race, are of Asiatic origin. They belong to the same family as that which peoples the East Indian Islands. The Samoans, indeed, trace the origin of their race to a large island situated to the north-west, called by them Puloto, or Buroto. Now, the easternmost island of the East Indian Archipelago, inhabited by the Malayan race, is Bouro, or Booro. It lies between Celebes and Ceram, and is inhabited in the interior by Papuans, and on the coast by Malays. The correspondence between the language spoken by the Malays and the several dialects of the Polynesian tribes likewise proclaims a community of origin. And if more evidence is wanting, we have it in their conformation, colour, character, customs, etc. The progenitors of the present Polynesian tribes either left their original places of abode, influenced by a spirit of adventure, or else, as is more probable, they have been driven from their native shores in their frail barks, and been wafted by unpropitious winds to some forlorn island, and then spread from group to group. It is easy to conceive how the Malays, departing from their own coasts and following the several chains of islands with which the Pacific Ocean abounds, might have eventually reached the several groups where their descendants are now to be found. I met on the island of Efate, Sualo, a Samoan chief, who, with a number of others, was about twenty years before blown off from his native shores, and after a voyage of 1,500 miles in a canoe, landed on one of the northern islands of this group.

"The history of the Negro race is not so clear as that of the Malays. It may be found that the origin and subsequent progress of the Negro and Malay races inhabiting the islands of this great ocean are very similar. It is well known that the islands of the Indian Archipelago contain two races distinct in their origin, language, appearance, character and customs, and irreconcilably hostile to each other—the Malay and black races. The former of these races is superior to the latter, and usually occupies the shores and finer parts of these regions,

while the latter takes refuge in the interior. Now, if we leave the Indian Islands, and take a south-easterly direction until we reach the Fijis, both races may be found on the chain of isles which intervene between these two points. On some islands both races exist in a distinct state; on others an amalgamation has taken place; and here and there an island may be found inhabited either by the one race or the other. At the Fijis a separation has taken place, and while the Malay race has gone eastward alone, the other has chosen a westerly course; and if we go as far westward as New Holland, we find the Negro what he is in the islands that have given birth to the race."

The labours of missionaries in the Pacific have hitherto been principally among the superior race; but these will bear no comparison with the islands to the west, on which missionary operations only began at a much later date, and on which even yet they may be said to have only commenced. The first successful effort for the evangelization of any portion of them, it is the object of the following pages to record.

The New Hebrides consist of a group of about thirty islands, two of them about 200 miles in circumference. They are situated between Lat. 14° 29′ N., and 20° 4′ S., and between Long. 166° 41′ and 170° 21′ E. They extend about 400 miles in a north-westerly and south-easterly direction. With the exception of the Fijis and New Zealand, no group in the South Seas can compare with them in extent and resources. The names of the principal islands of the group, proceeding from the south in a north-westerly direction, are Aneiteum, Futuna, Aniwa, Tana, Erromanga, Efate or Sandwich Island, Hinchinbrook, Montague or Nguna, Three Hills, Shepherd's Islands (five in number), Panin Islands (two in number), Api, Ambrym or Chinambrym, Pentecost, Aurora, Lepers' Island, Bartholomews, Malicolo, and Espiritu Santo—the last two the largest in the group. The position may be seen from the accompanying map. They lie about 200 miles from New Caledonia, on the S. W., and about 1,500 miles from Australia.

The group was first visited by Quiros, the Spanish navigator, in 1606, who discovered some of the northern islands, especially Espiritu Santo; but he imagined that they formed part of the great southern continent, which he called Tierra Australis del

Espiritu Santo. They were again visited by Bougainville in 1768, who did little more than land on one of them, but ascertained that they were not a continent, but a number of islands, which he called the Great Cyclades. It was, however, reserved for the great English navigator, Cook, thoroughly to explore the group. On his second voyage, in the year 1774, he sailed twice through them, discovering all the southern islands, and examining the northern more carefully than had been done previously. He gave the name New Hebrides to the group, from observing a striking resemblance of some of them to the old Hebrides. Scottish missionaries still point out islands, whose contour strongly reminds them of the mountains of Skye. For a length of time they were but little known, and but little frequented by Europeans. This was owing in a great measure to the savage character of their inhabitants. Of late years, however, they have been much resorted to by traders; their resources are becoming better known; and as the way for peaceful commerce is opened, especially by the diffusion of the Gospel, they must from their natural resources, as well as from their position, assume an important place in the trade of the world.

Most of the islands of the New Hebrides are of volcanic origin. Some of them bear traces of recent igneous action. On Aneiteum there are appearances of extinct volcanoes, and the natives point out a spot where a volcano existed in a state of action till a recent period. Their tradition is that their gods had compassion on the inhabitants, and drove away the fire under ground to Tana. The extinction of the one may have been coincident in time with the breaking out of the other, and the superstition may have arisen in this way. Three volcanoes are known to be in operation in the group—one on Tana, one on Ambrym, and a third on Lopevi, a small island to the north. On the first of these, and probably on the others, there are hot springs which the natives utilize to boil their food. On Tongoa, one of the Shepherd Islands, in some places the ground is so hot that the natives cook their food by burying it for a short time in the earth; and in 1881 a volcano broke out in the sea off Traitor's Head, on Erromanga. These points are all nearly on a line from about north-west to south-east, and nearly in the general course of the group; while much in the same

line to the north, active volcanoes and hot springs are found in the Banks' Islands, which may be considered the extension of the New Hebrides in that direction. But Aniwa and some smaller islands of this group, and the Loyalty Islands, the next group to the southward, are of coral formation, and every form of coral formation abounds in them all. In many places bands of coral mark the several upheavals which have taken place, but they are not so generally encircled by barrier reefs as the islands of some other groups. Slight earthquakes are experienced, and occasionally more severe ones.

The soil of the volcanic islands is generally fertile, and this is the case with the New Hebrides. From what has been already said, it will appear that they are either mountainous or hilly. "The scenery," says Mr. Copeland, "is varied and very beautiful, being composed of sharp-peaked mountains, gently undulating plains, and deep valleys covered with grass, ferns, and trees. Some rise gradually from the shore to the inland peaks, others have a bold coast with a table land at a considerable elevation. Some have an outlying reef, but generally they have deep water close in shore, and the navigation is free from dangers." In fact, travellers tell us that in passing through these islands, seeing the constant succession of scenes of beauty, with perpetual verdure, the eye becomes satiated, and the appearance of a barren rock or desert waste would be hailed as a relief.

The climate may be described as perpetual summer. In the southern islands the thermometer rarely rises above 95° Fah., and seldom falls below 63°, the mean temperature being about 80°. The heat is sometimes intense, but the agreeable trade winds, which rise and fall with the sun, serve to moderate its severity. From their insular position, the temperature is more equable than on continents and larger islands. In the daytime it is seldom comfortably cool at any season, but the night air is damp and chilly, and it is imprudent to expose one's self to it from sunset to sunrise. In the northern islands the heat is greater, but the range of the thermometer has not been observed.

In these islands the wet and dry seasons take the place of the summer and winter of temperate climates, only that being in the southern hemisphere their greatest heat is from Decem-

ber to April. This is also the rainy season. At this time rain falls in quantities unknown in temperate climates, and sometimes continues for weeks at a time. The streams are swollen and the low ground submerged, and travelling is difficult or impracticable. Thunder and lightning are at this season matters of daily occurrence. The hygrometer indicates an atmosphere thoroughly saturated with moisture. This is also the hot season, and vegetation proceeds with a rapidity scarcely conceivable by those unacquainted with the tropics. This season is also very tempestuous, the tremendous hurricanes peculiar to these latitudes always taking place at that time.

From April to December is the dry season. Rain seldom falls in quantities, but showers are common. The weather is then agreeable, and the atmosphere more healthy. Vegetation does not proceed so rapidly as in the wet season, and toward the close the foliage loses slightly its verdant hue, and assumes somewhat of an autumnal appearance. The leaves fall at all seasons, but others are ready to supply their places; and the naked boughs of winter are unknown. In this season the regular S. E. trade winds blow with little variation.

These islands produce luxuriantly the common vegetable productions of tropical climes. The forests afford a large supply of timber—durable, tough, and easily wrought. There are the banyan tree, the Kauri pine, the ironwood, and a host of others. Some of the Kauri pine are found suitable for masts. Of the fruit-bearing trees, the most valued by the natives is the cocoanut palm. Its fruit is food, its milk a delicious drink, and it bears all the year round. The shell of the nut is formed into goblets and other articles of use or ornament. Its leaves and boughs serve for thatch to cover their dwellings. Their fibres make fishing nets and cords, while it yields an abundance of oil. Perhaps next in importance is the bread fruit. The fruit is of a beautiful light green colour, three or four inches in diameter, and is prepared very quickly by roasting on hot embers. It is farinaceous, and valuable, but an indifferent substitute for English bread. The banana can hardly be called a tree, though it grows to a considerable height. Its leaves are light green and very large—four feet by three. The fruit is about nine inches in length, growing in a bunch like Indian corn, sometimes to the number of two

hundred and fifty upon one stalk. Among the Aneiteumese, the taro may be regarded as the staff of life. Perhaps in no other island does it grow in such perfection. It is an underground product like the potato, but flourishes only in very wet soil. It has a large, solid, tuberous root, of an oblong shape, sometimes fifteen inches in length and twelve in circumference. The yam is another important article of native food. Perhaps nowhere in the world does it grow so well as on Tana. There it is quite common to find specimens four feet in length and eighteen inches in circumference.

Besides these, the sugar cane, wild fig, chestnut, arrowroot, rose apple, etc., are indigenous. Tapioca, melons, citrons, guava, maize, pineapples, oranges, etc., have been introduced and thrive well. There is a species of wild cotton, but the seed of the cultivated has been introduced, and yields a superior article. "No one can fail," says a missionary, "on coming here, to be struck with the preponderance of vegetable over animal life—with the quantities in which it is supplied—with the fertility of the soil, producing often three crops at the same time, in trees, shrubs, and underground plants—and the rapidity of growth and decay."

There are but few animals on these islands. When Captain Cook visited them, the only quadrupeds he found were pigs and dogs. On most of the New Hebrides there are now none of the latter. The former are much prized, and are reared in great numbers by the natives. There are no beasts of prey, nor with the exception of a few hogs, which have become wild on some islands, any wild animals. Besides these, the only other quadruped found when the missionaries landed was the native rat, which was smaller than the European, and has been almost driven out before it. Horses, cattle, sheep and goats have been introduced and thrive well, the latter especially. Probably from the rankness of the herbage, the milk of the cow is not so much esteemed as in temperate climates, but goats' milk is much used and esteemed by the mission families, and its use is being introduced among the natives. Fowls are plenty, and are said to have been always found there. Birds are not numerous, and the woods are seldom vocal. Insects, such as ants, flies, and mosquitoes, swarm. The termites or white ants have on some islands proved a torment to the

missionaries, consuming the wood of their dwellings, while others cause them much trouble in protecting their food from them, and, in spite of all the care that can be used, cause serious loss. Butterflies abound and are very beautiful; the tarantula and such dangerous insects are unknown. There is a scorpion, but it is small and not feared. A small species of centipede is dreaded, not for its bite or sting, but from its disposition to crawl into the ear. Lizards of several species are abundant. They are not feared, but to see them dropping from the ceiling on one's table rather excites disgust. There are two or three species of serpents, but all harmless.

The sea teems with animal life, and the shores abound in coral and shells. One bivalve is of such gigantic size that the one half is sufficient for two men to lift. Of the fish, some are poisonous, and others when eaten are injurious to health. The natives show much expertness in catching them. Turtle are found sometimes reaching a size of 300 lbs. The flesh is rich, but almost too much so to be relished by ordinary stomachs in that climate. Sharks are abundant. During the months of August, September and October this part of the ocean is good whaling ground. These monsters have sometimes been harpooned in the harbour of Anelcauhat, opposite Mr. Geddie's mission premises, and in the voyages of the missionaries round the islands they are often a cause of annoyance, and sometimes alarm, as they frisk round the boat.

The inhabitants have been generally classed as belonging to the Melanesian or Austral Negro race, but more properly they are a mixture of that with the Malay race. In some islands the one, and in some the other prevails. Thus in Futuna and Aniwa the inhabitants are so nearly pure Malay, that a Samoan can with a little trouble understand the natives conversing. But in Erromanga the Negro race so strongly predominates, and with it the language is so different, that it is almost impossible for him ever to acquire it. On Aneiteum and Tana, again, the races are mixed, there appearing sometimes woolly hair and a negro expression of countenance; atother times straight hair, and the features and colour of the eastern Polynesians. In their language, too, may be traced Samoan words transformed according to the structure of their own language. On other islands, as Efate, they occupy different parts

of the same island; in others again, as Uea, the Malayans occupy the shore and the Melanesians the interior.

Taking them as a whole, they are not so fair, tall or intelligent as the Malays, nor so dark and degraded as the Australian aborigines. They are rather under the medium stature, well built, fleshy, active and expert in swimming and climbing. But on the Loyalty Islands and some of the northern New Hebrides are found races of superior physique; while on islands still further north, Bishop Patteson says he found a race of the largest men he had ever seen, being, as he describes them, of "Patagonian proportions."

As to their condition and habits, we shall give the account prepared by Mr. Geddie, after he had been some time on the island, with a few additions. Although it was prepared with special reference to the Aneiteumese, with slight variations, the descriptions will apply to the inhabitants of the whole group.

"The skin is a very dark brown, something of the colour of old copper coin, and in some cases approaches to a black. At birth, the skin is of a light brown colour, but constant exposure to the rays of a tropical sun adds to the darkness of its hue; and I am not sure that dye is not used for the same purpose. The skin, unlike that of the more eastern islanders, is thick and rough, caused by exposure to the weather without the protection of clothing.

"In some cases the hair is short and crisp, but in general it grows coarse and long, and is of a brownish colour. It contrasts unfavourably with the black and glossy hair of their eastern neighbours. Contrary to the order of nature as well as the letter of Scripture, the men wear their hair long, while that of the women is cropped short. The hair of an Aneiteum man is his chief pride, and the pains that he takes with it often excites wonder. It is divided into a number of very small locks, and each of these is wound round with the thin rind of a native plant, from the root to about two inches of the end, giving it the appearance of a piece of twine. They then cover it with a kind of red paint. As the hair grows, the winding is continued. As many as seven hundred of these locks have been counted on one head. The same practice prevails on Tana, Aniwa and Futuna. On other islands different prac-

tices prevail. On Erromanga they wear the hair in a bushy form, while on Efate they cut it close round the head, leaving it on the top sticking up like a cock's comb.

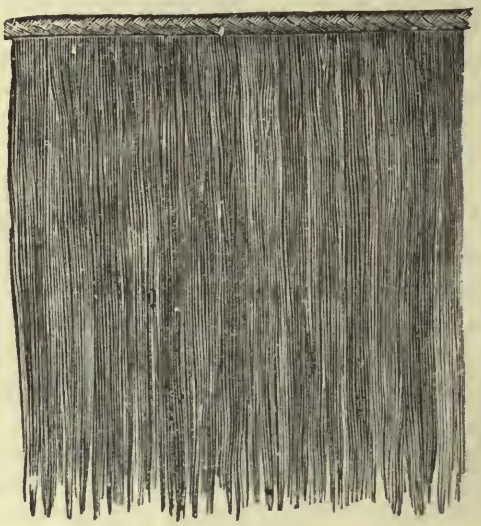
"Another singular custom is the cutting of enormous holes in the ear. Men of rank have these holes filled with tortoise-shell rings, many of them an inch and a half in width and ten inches in circumference. Of these they often wear four or five suspended from one ear. The common women wear flowers instead, and the men sometimes fill up the space with a round piece of wood two or three inches in diameter; nor is it uncommon to meet a native, with a fig of tobacco protruding through one ear, and a pipe with something to fill up the vacant space through the other.

"The practice of boring the cartilaginous division of the nose, also prevails. A piece of wood is placed horizontally through the opening formed, in order to distend the nose, which of course gives it a broad and flattened appearance. I observed a somewhat analogous custom among the inhabitants of Efate. Instead of the horizontal wood, they insert a round polished stone or piece of pearl about three quarters of an inch in diameter, which gives a most awkward projection to the nose.

"Painting the face prevails among all classes and both sexes. The colours most in use are black and red. Each one paints according to his fancy. One native paints one cheek black and the other red; a second paints the upper part of the face of one colour and the lower of another; a third draws a line across his forehead, down the ridge of the nose, around the eyes, etc. It is almost needless to say that the painting gives to the face a hideous and sometimes a ludicrous appearance." "When any of their friends die," Mrs. Geddie adds, "they besmear their whole bodies with black. I have been often amused, to see them sit and rub their bodies with the soot from our pot, and appear to think it quite a treasure."

"The men go naked—at least they wear nothing that admits of description. In their estimation it is effeminate for a man to wear clothes, and we find it difficult to keep a wrapper of cloth around those whom we find it needful to employ. It is only in cool weather that they can be induced to wear covering, and then a shirt is all that they wish. They place little or no

value on anything in the shape of clothing. The women are far in advance of the men, as regards covering. Their dress is a girdle made of the Pandanus leaf, which reaches from the waist to the knee. The leaf of which they make these dresses is generally two or three feet long and quite stiff. They make it soft by chewing it for some time. This girdle, when new and clean, looks well, and is not inferior to any covering worn by females in the Polynesian Islands, in the days of heathenism."



Mrs. Geddie adds, "They wear great quantities of beads, shells, teeth of various animals, etc., round their necks. They do not value very small beads. The larger they are, the more valuable to them, if they have but two or three on one string, which is often the case, but they string shells to make up the deficiency. I have often been surprised that they could bear such a weight about their necks, and often a child on their back. Their children are very small, but very lively. They nurse them until they are two or three years old. Besides ornaments about their necks, they wear others on their arms, wrists and legs."

"As to their intellectual character, by what standard shall we judge them? I dare say, as Britons, we consider ourselves the most intellectual people on earth, but a South Sea Islander will often smile at our stupidity about many things, in which

we are evidently inferior to them. It should be borne in mind, that the Most High 'hath made of one blood all nations of men for to dwell on the face of all the earth.' The condition of these islanders has been most unfavourable to the development of their mental energy. Nevertheless, there are indications of a fair amount of intellectual power among them. They have a mythology, which, though absurd and false, is at least ingenious. They have their historical traditions, which are transmitted from generation to generation. They can express their thoughts in a humorous manner, and often in figures of speech, forcible and appropriate. Their language, too, is copious, and promises to become a good vehicle for imparting instruction. Many speak two or more languages."

On all the islands the language is found exceedingly rich, in all that pertains to the needs and habits of a people situated as they are, but poor in what pertains to civilized and religious life. It has since ŏn trial been found, that they can be taught rapidly to read, write and cipher, and that they readily learn to repeat passages of Scripture.

We may add that, like most rude tribes, they show that cultivation of the powers of observation, which renders them in their own sphere so superior to civilized men. They recognize every footprint they see, and of every pig or fowl they can name the owner. They have also much quickness in the discernment of character, in reading the countenances, and penetrating the motives of others.

They cannot be said to have a history, and scarcely any antiquities are to be found on the islands. There is on Aneiteum a very large stone, on which are engraved representations of men, fishes, and the heavenly bodies, which the natives regard as the work of superhuman agents. On Efate there is a dome-shaped cave, round the sides of which are marks, supposed to be inscriptions. These, like some remains found on some other Pacific islands, may indicate, either that the present races have degenerated, or that the islands were previously occupied by a people more advanced in art.

"In their plantations these islanders display much ingenuity and taste. These are small enclosures, beautifully encircled with a fence of reeds, which are interlaced or bound together by a cord made of the husk of the cocoanut. The fences are

so very neat, that they would be considered ornamental in any land. The earth is dug with a sharp-pointed stick of hard-wood, and then it is crumbled in the hand, until it is perfectly fine. The banana, sugar cane, and taro, are the articles of food raised in these plantations. The spots usually chosen for the purposes of cultivation are the low and swampy grounds, but it is not uncommon to find them, on the sides of hills and on the high lands. Much skill is displayed in the irrigation of those places, where the ground is dry. Small canals are dug, and water conveyed to them from the nearest stream. The water-courses are so constructed that the native, by opening a small sluice at the head of his plantation, can in a few minutes water the whole. I have seen ridges on the sides of hills, in the form of terraces, under cultivation, and watered in this way. The cocoanut, bread fruit, etc., grow spontaneously, and do not require any cultivation.

"The houses of the natives do them less credit than their plantations. They are of a small size and rude construction. Posts are put in the ground six or eight feet apart at the bottom and bound together at the top; over this framework, reeds are placed at a short distance apart, as a foundation to the covering of thatch that follows. The one end is closed and the other left partly open to answer the purpose of a door. An ordinary-sized building is twelve or fifteen feet long, and six or seven feet high in the centre. From the shape of the house, it is of course impossible to stand in an upright position in any part of it, except the middle. The houses being small and closely thatched, are warm and uncomfortable. The meanness of native houses in many of the Pacific Islands, need not excite surprise, when we consider that they are hardly to be ranked among the necessaries of life. They are chiefly used as dormitories, and it is only during rain, that they are occupied in the daytime; for the natives always prefer to eat and sit in the open air. The floor is the common bed of the household, all of whom lie on coarse mats made of the bark of the cocoanut. There is nothing in the shape of furniture to be seen. Two or three coarse native baskets suspended from the roof, contain the valuable effects of the family; but when the inmates are abroad, these are generally hid in the bush or buried in the ground for safety.

"The common food of the natives is vegetable, though they frequently have fish, and sometimes regale themselves on a pig. On ordinary occasions, one meal only is cooked in the day, and that towards the evening. A superstitious dread of eating before work exists, lest the *Natmasses* should blast their crops. The method of cooking is the same as that which prevails throughout all the South Sea Islands. A hole is made in the ground, in which a large fire is kindled, and a quantity of stones laid on the wood to heat. When the hole in the ground and the stones are sufficiently heated, the fire is removed. The article, or articles to be cooked, are then rolled up in leaves and placed in the hole and covered with the heated stones—a quantity of leaves is laid over the stones, and a layer of earth over the whole. After an hour or two the oven is uncovered and the food taken out nicely baked. Vegetable and animal food is cooked by the above process.

"As regards drink, the common beverage is pure water, or the juice of the cocoanut. On some of the islands the natives make a fermented liquour which intoxicates, from a liquid found in the bud of the cocoanut tree, but the practice is happily unknown on Aneiteum. The natives, however, are not without the means of intoxication. They prepare a drink from the juice of a plant called *Kava (piper methysticum)*. Nothing can be conceived more disgusting than the preparation of this drink. The root of the plant, which is the most valuable part of it, is first cut in pieces, and then distributed among the attendants, generally boys and young men, who chew it in large mouthfuls. When it is thoroughly mixed with saliva, it is put into a small wooden trough and mixed with water. After it has been strained, it is considered fit for use. The women are wholly prohibited from the use of the *kava*. It stupifies rather than excites.

"Feasts are common, and, in the estimation of the natives, are events of great importance. These feasts, however, are unlike social entertainments at home. One district gives a feast to another, and receives one in return,—but the two parties do not eat together. When a chief concludes to feast the people of another division of the island, a restriction is laid on several kinds of food; and this often continues for six months or more. After the restriction is removed, an im-

mense gathering is made of cocoanuts, taro, sugar cane, pigs, fish, etc. The whole is collected on a spot prepared for the purpose, and piled up in large heaps. On a fixed day, the people to be feasted are invited to come to the place, where the food has been gathered. After a variety of ceremonies, most of them associated with the superstitions of the people, there is a transfer of all the food from the one party to the other, who carry it to their own land, where it is divided among the several families, who eat their respective portions in their own houses. The district thus entertained, is expected to give a feast in return as a recompense. After all, the term feast conveys a very imperfect idea of this strange practice; it is neither more nor less than an exchange of food. As the importance of a chief is judged of by the quantity of food collected on such occasions, the common people are most heavily taxed, in order to support his dignity. In consequence, they are very much stinted for want of food during a part of the year, while for a few weeks, they eat on a most magnificent and intemperate scale. Add to this, there is a great destruction of food caused by these feasts, as much that is collected spoils, before it can be eaten.

"Among these islanders, as among all savages, dancing is a favourite amusement. It is usually practised by men, but women often join in it. The dancers keep time to slow and monotonous tunes, which they sing, and in which all are expected to take a part. To aid the vocal music, each person carries in his right hand two or three sticks, with which he strikes a spear held in his left hand and resting over the shoulder. The dancing occurs at particular seasons, and then it is kept up for weeks and even months at a time. It is more commonly practised during the night than in the daytime.

"In the mechanical arts the natives of this island are far in the rear. Their canoes are logs hollowed out, and are extremely rude. Their spears and clubs, though well adapted for their intended purpose, display but little taste in their manufacture. They excel, however, in plaiting mats and baskets, making cords of various sizes, fishing nets and shell fish-hooks. They readily learn to pull an oar or handle the tools of the various mechanic arts, taught them by Europeans.

On the northern islands they still make a rude unglazed pottery, standing the fire sufficiently to cook their food in it, and probably they had the same art on the others, previous to their intercourse with Europeans. They have one musical instrument like a flute, another like Pan's pipe. They are fond of singing, especially when a number are doing some work, as carrying a log; but it is monotonous, consisting only of a few notes, but they are exquisite timeists.

"There are few places on the earth, where the female sex is more degraded than among these islands. As physical strength and personal valour are the qualities most admired by a barbarous people, the weaker sex are despised and trampled upon. The birth of a female child is accompanied by no demonstration of parental joy, and in many instances its death-warrant is signed at a tender age. Infanticide indeed is not so prevalent here, as on many of the neighbouring islands, but it is by no means uncommon, both before and after birth. I know a man who killed and ate his own child! Should the female child be spared, she has no voice in the article of marriage. All the arrangements connected with this relation are made by her parents during her childhood, when of course her inclinations cannot be consulted. It will not excite surprise, therefore, if in after life there is forever to be little correspondence of taste, feeling and sentiment between husbands and wives. The wife is to all intents and purposes the slave of the husband. Indeed, the words wife and servant, or slave, are interchangeable. She is not regarded as his companion, nor treated as such. If a woman meets a man in a narrow way, she rushes among the tall grass, and stands with her back to the path till he has passed. Before high chiefs they go on their hands and knees. From certain kinds of food the women are excluded, and it is usual for her and her tyrannical master to occupy different houses. While man, as the lord of creation, indulges himself in indolence, the drudgery and hard labour falls to the lot of his wife. It is not surprising if the marriage bond is but slightly observed by the female sex, who are thus treated. Wives are constantly deserting their husbands, and taking up their abode with other men, and frequently they commit suicide. After this view of domestic life, it would be vain to look for domestic

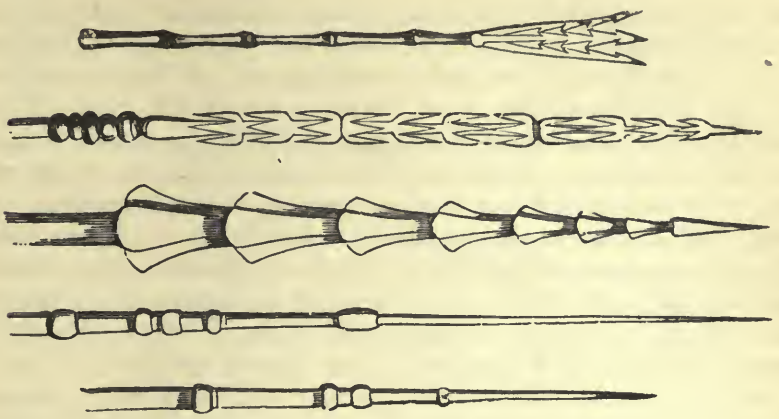
happiness. The spectacle of a father and mother with their children as one social happy band, is what I have never yet beheld in this dark region.

"The misery of woman does not end here. When her husband dies she is immediately strangled, that her spirit may accompany his to the land of darkness, and all her children in the family unable to provide for themselves, share the same fate. If there is a son of competent age, he is expected to perform the murderous ceremony of strangling his mother."

Hence when the missionaries landed an old woman was not to be seen. The strangulation of widows was specially characteristic of Aneiteum. It had begun, however, to spread to Tana and some other islands, but nowhere was it so universal and so firmly rooted as there. On Efate, in the case of the death of a high chief, a slave (for they have slaves, consisting of those who have been surrendered by one tribe to another) is slain and his body distributed, and one of his wives, usually the favourite, is buried alive with him. A deep grave is dug, in which his body is laid. She takes her place at his head and commences a low wail. Part of a canoe is then inverted over her head, and the earth thrown over them. Polygamy exists on all the islands, it being common for chiefs to have two, three or more wives, their wealth being estimated by the number they thus have to work for them.

"On the islands of this group, war seems to be the rule and peace the exception. The natives of this island have their War-god, or Natmass, whose countenance and aid they implore against their enemies. To this deity they carry an offering of *kava*, and pray that they may kill many of their foes. For their success in battle, they depend much on this sanguinary spirit. In their modes of warfare, there is neither a display of science nor system among the natives. The opposing parties, when they come within sight of each other, begin to throw their bodies into all the attitudes of defiance, and challenge and endeavour to make the most intimidating menaces, the whole accompanied with a most savage din and clamour. The bravest men then advance from each party, and engage in combat, and the conflict soon becomes general. But the natives, if the locality will answer, prefer bush fighting to general attacks. Their weapons are clubs, spears, bows and

arrows, the latter being tipped with bone, and believed to be poisonous (though this is disputed). They sling a stone, throw a spear, or shoot an arrow with great precision. The loss of life in their engagements is small. All the men go



about armed. When at work on their plantations they have their weapons within reach, and they sleep with them at hand. Even the little boys have their tiny clubs, spears, bows and arrows, and go about ready for a quarrel. Of late years white traders have brought muskets among them.

"The revolting practice of cannibalism is also common. The extent to which it has prevailed, is enough to appal the heart. There is not an island of the group, so far as we know, exempt from this horrid practice. The natives do not hesitate to confess, that of all kinds of animal food, human flesh is the most savoury. The island of Efate is behind none of the others. Cannibalism has been much practised on Aneiteum. All victims killed or taken in war are considered the lawful food of the victors. It has also been common for chiefs to kill men merely for the sake of eating them; many natives have been sacrificed in this way. The practice is awfully depraving in its influence, and leads to the most serious evils. It tends to deaden every humane feeling, and to eradicate a principle which is the chief security of human life. Mortality must lose all its horrors in the eyes of a people who are accustomed to feed on the bodies of their

fellow-men ; and when there is no horror of death, there will be no repugnance to kill.

"The bodies of the dead, if we except the principal chiefs, are not interred, but thrown into the sea. As soon as life is extinct, the face is painted to conceal its ghastly appearance, the body wrapped tightly round with a bandage, and weights attached to the feet. It is then carried out a short distance from the shore and committed to the deep. A fire is kindled on land, opposite to the spot where the body has been sunk ; the spirit is then supposed to leave the body, and after warming itself at the fire which has been made, takes its departure to the *epege nanpath* (land of darkness), while *Neugerain*, the chief *Natmass* of Aneiteum, devours the body. On the other islands, however, the dead are commonly buried. On Tana a grave is dug four or five feet deep, and a recess scooped out at the side, large enough to hold the body, which is deposited there, 'in the side of the pit'" (Ezek. xxxii. 22).

On Aneiteum there was not what could be called a village. Two or three huts would be clustered together for the convenience of good soil, fruit trees, or a canoe harbour, but which might be speedily removed to another point within a limited district.

"I come now to a dark chapter in the history of these islanders—their moral degradation. It is distressing to read accounts of the moral condition of the heathen, even at a distance ; but ah ! how transcendently painful to be eye-witnesses of it. All society in these dark regions is indeed a dead sea of pollution. The Christian missionary who labours in a new sphere, is, from his peculiar circumstances, conversant with scenes revolting to the inmost feelings of his soul. Of the several trials to be encountered in the dark places of the earth, this is unquestionably one of the greatest. The Apostle Paul, in his Epistle to the Romans, chap. i. 29-31, gives a faithful and awful delineation of heathen character : 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.' This dark description of heathen character

is but very imperfectly understood in Christian lands. Much that might be affirmed of those who inhabit these dark regions, must be witnessed to be believed. There are few missionaries who could not place emphasis on every sentence of the Apostle's dark description of heathenism, and clothe every word in capitals. Can we indeed expect anything good from the poor heathen, when their deities are supposed to be such as themselves, or rather, are conceived of as having attained to a more gigantic stature in every form of vice than man can possibly reach? Crimes of all degrees and of every kind are of constant occurrence among these islanders. Selfishness, treachery, and inhumanity are among the traits of character so prominent, that a short acquaintance with the people brings them to light. Falsehood is more common than the truth, and a native will often lie, when the truth would seem better to ensure his purpose. Theft is not at all disreputable, and parents will teach their children to steal, and then applaud them for their expertness if successful. Licentiousness is a besetting sin, and society has become a perfect chaos in consequence of its prevalence. Filial respect is not expected by parents from their children, nor is it given. Cruelty and bloodshed excite no more horror than events of the most common occurrence. Revenge is considered a sacred duty; means are taken to preserve the memory of an injury even to after generations; and generally they have no word for forgiveness in their language. The language of impiety and impurity is so common, that a native can scarcely speak without blending his ordinary conversation with it. We have seen vileness enough to cause the heart to sicken, and yet, after all, it is only a surface view that we have been able to take of them; time will bring to light new discoveries of evil. How immense the chasm that lies between heathenism and the religion of the Gospel!

"These islanders are the slaves of a most degrading superstitious system. Whatever attention is paid by them to other things, all is regarded as inferior and subservient to the claims of their religion. If a man plants his vineyard, or goes in his canoe to fish, or undertakes a journey, or celebrates a feast, offerings are presented to his objects of worship, and their aid is implored. On their system of religion, every other pursuit is in a measure dependent.

"The objects of worship are Natmasses, inanimate objects, and living creatures. The chief Natmass of Aneiteum is Neugerain. If he is not the creator of Aneiteum, to him at least is ascribed the credit of finding it. The tradition is that he went out to fish, when something attached itself to his hook, and then he pulled until this island came up. After this he formed men, who were the progenitors of the present race. The supremacy of this deity is acknowledged throughout the island, and such are their feelings of reverence and dread, that the natives tremble to mention his name.

"The fall of man is represented in a legend that this Neugerain, who had a shell like a tortoise, once left it behind him, when going to a distance. His children having found it, pierced it, and afterwards burned it, and for this were doomed to die. Next in rank to Neugerain comes a variety of Natmasses, who, though inferior to him, are invested with attributes to which mortals have not any claim. They are supposed to take their part with Neugerain in the production of various things. One is said to be the maker of pigs, another of fish, another of cocoanuts, another of taro, another of bananas, etc. As nearly as I can learn, every division of the island has its Natmasses of this class. Besides the above classes, there are other Natmasses still, of inferior rank, who are nameless as well as numberless. If I mistake not, they are more numerous than the inhabitants themselves. I have never yet met with a native on Aneiteum who could enumerate its deities.

"The second class of objects regarded with religious veneration are idols, made either of stone or wood. Idols of stone are very numerous; many of them may be seen in the sacred groves. The stone is unhewn, and generally of a round or oval shape, with a smooth surface. Those which I have examined appear to have a small chip broken off, as a place of ingress and egress for the spirits who are supposed to inhabit them. I have not yet learnt to distinguish between a common and sacred stone, or by what process they become invested with their character of sanctity. Idols of wood are less common than those of stone, and I have only seen two since my arrival on the island. They were the large posts which supported the roof of a house built on the feasting ground, in this district where I live. There was a girdle of leaves tied around the

middle of each post with fine black cinet, and a sash of white native *tapa*, the ends of which reached to the ground. Our chief, who gave me permission to go into the house and examine them, told me that they were *Nalmun on Natmass* (the image or representation of Natmasses).

"The third class of objects of worship are living creatures. Divine honours are paid to a creature something between our eel and a serpent, of white and black spotted skin. It lurks about the crevices of rocks, and may be seen at times when the water is low. On a certain excursion, as I was walking along the sea-shore in company with a number of natives, I saw one of these creatures, measuring in length about four feet. Ignorant of its sacred character, I took a long stick and was proceeding cautiously to examine it. As soon as my object was perceived, consternation was depicted on every countenance, and they cried out, 'Don't touch it; it is sacred.' I have since learned that it is one of the deities of the sea."

Besides these, the sun and moon had a high place among the gods of Aneiteum. They were regarded as man and wife, and were supposed formerly to have lived on the earth, somewhere in the east. To the moon, especially, distinguished honours were paid. To her offerings of food were made, as to their other deities, and on certain occasions the natives dressed up a figure to represent her, around which they danced, singing songs in her praise.

"The worship presented to the gods of this island consist of prayers and offerings of pigs, fish, and vegetable food of different sorts. I am not aware that human sacrifices, so common on other islands, have ever existed here.* Some idea of their worship may be formed from the following specimens. The man who wishes his pigs to thrive, takes an offering to the Natmass, of kava, and says, 'Natmass, this is your kava to drink; look thou on my pigs; cause them to grow great and good.' The man who wishes an abundant crop of taro takes an offering of fish and says, 'Natmass, this is your fish to eat; look thou upon my taro; cause it to be great and good.' The

* Mr. Geddie, however, found afterwards that on important emergencies they did resort to human sacrifices. On one occasion he was called to protect a young man, who was about to be slain to secure a plentiful crop of bread fruit.

man who wishes to inflict disease on those around him, takes an offering of kava and says, 'Natmass, this is your kava to drink; do thou make men sick with the disease of the land.' The man who desires plenty of sugar-cane, takes an offering of banana and says, 'Natmass, this is your banana to eat; look thou on my sugar-cane; cause it to be great and good.' If a party go out to fish, their expedition is prefaced with an offering, and they say to the Natmass, 'We are going to the sea; look thou upon us and give us plenty of fish.'"

Circumcision is practised on some islands, but not in Aneiteum.

"Such is the mode of worship pursued among these islanders. The devotion which they sometimes manifest in the service of their objects of worship, cannot fail to excite surprise. For instance, when a feast is in contemplation, the sacred men will leave their homes and remain for weeks at a time in some sacred place, supplicating the Natmasses, in order that they may have plenty of food. These poor heathen, who spend so much of their time and substance in the service of their imaginary deities, will rise up and condemn their more favoured fellow-men, who withhold from Jehovah that tribute of homage which is His due.

"The places usually selected for worship are groves, and not temples. These in all ages have been favourite spots for the worship of idols, or spirits. We read in the Old Testament that 'Manasseh reared up altars and made a grove.' The practice of these islanders reminds me of that which was followed by the idolaters in the days of ancient Israel. A small spot is cleared in the midst of the luxuriant foliage of these regions, and an altar of rude construction is erected, on which to place the offerings to the Natmasses. These sacred spots are numerous throughout the island, and to them the natives repair, in ordinary cases, to present their gifts and offer up their prayers. But the efficiency of worship is not confined to places, for they will *ahllap* to their Natmasses when and where circumstances call on them so to do. I have often observed the natives, who accompany me on my tours around the island, when the wind or weather has been unfavourable, endeavour to propitiate their deities by throwing taro or cocoanuts into the water.

"In addition to the objects of worship on Aneiteum, there

is a numerous class of sacred men. Every Natmass has a certain number who are devoted to its service. These persons are held in great veneration by the natives, and they dread to offend them lest they should incur their maledictions. They are supposed to be invested with remarkable powers, such as making thunder and lightning, causing hurricanes, generating diseases, etc. The ceremonies by which they effect these wonders are alike absurd and childish; for instance, filling a canoe with water and throwing stones in it, to cause rain; beating certain sacred stones on the shore, to cause a storm; and performing certain rites before a man's house, to cause his sickness. These sacred men are supposed to be the servants of Natmasses, and they spend much time in waiting on them. It belongs to them to prepare the food that is collected to feast their deities—and to consume it too, I presume. There are certain seasons when they are peculiarly sacred, and they abstain in a measure from all intercourse with the world. At such times they dare not speak even to their own wives, and if a sacred man is seen on the road, the common people will immediately turn off to avoid him. In order that his sanctity may be known, one side of his face is painted black, while the other is left untouched, and there may be other marks of which I am not aware.

"The belief in a future state is universal among these natives. They suppose that after death the spirit takes its departure to the invisible world. The place for the residence of departed souls is situated at the western extremity of the island, near the sea. A spot is pointed out, evidently the crater of an extinct volcano, through the centre of which all spirits are supposed to descend to their eternal abodes beneath. There is but one path for the good and the evil in their passage from this world, but different habitations are assigned them beyond the grave. The latter no sooner reach the land of darkness than they are seized by Tahiarotti, a great Natmass, of whom the natives speak in terms of the utmost execration. He constantly lacerates them with rough, sharp stones, which occasion indescribable pain. Their food is scanty and of the most loathsome description. The good, on the other hand, are conducted to a happy land. Here they feast themselves on pigs, taro, bananas and all sorts of food, to their hearts' content. In this sensual paradise nothing is wanting that may contri-

bute to their pleasure. It is hard to say on what this distinction of destiny is founded, in the view of the natives. The line of distinction between right and wrong among them is so slightly marked, that it is almost impossible to trace it. The gentle, benevolent, and peaceful man is no more likely to obtain happiness in the world of spirits, than the man who is fierce, revengeful, and bloody. Any want of attention to Natmasses, or any failure in presenting the required offerings, is far more likely, in their esteem, to affect the destiny of individuals, than an immoral character or a wicked life."

The classes, however, for whom retribution was most certain, were the stingy and murderers, properly so called. The ideas as to a future state vary on different islands. But in general their conceptions are very vague—more so even than those ascribed by Mr. Geddie to the people of Aneiteum. By some the spirit was supposed to pass through two or three conditions, and then to cease to be. One missionary reports that the character, whom the natives of his island regarded as without hope of escaping righteous judgment, was the bachelor.

We may add, that their superstition adds largely to the misery of their condition, by keeping them in constant fear of sacred men, who they suppose have the power of causing all kinds of calamities, and of spirits peopling earth, air and sea, more numerous than the human inhabitants, all malicious, easily provoked, and powerful to punish whomsoever they will.

And yet, notwithstanding all their degradation, persons, especially any going to them in the spirit of Gospel benevolence, are sometimes strongly drawn toward them. They find the young particularly very engaging. Bishop Patteson says, "I like the life and the people, and everything about it and them." And again, describing his visit to one of the northern islands, he says, "I never saw children so thoroughly attractive in manner. Dear little fellows, I longed to bring off some of them. You would have liked to have seen them playing with me, laughing and jumping about. These people don't look half so well when they have any clothes on. They look shabby and *gentish;* but seeing them on shore, or just coming out of a canoe, all glistening with water and looking so lithe and free, they look very pleasant to the eye. The colour supplies the place of clothing." And again, "The Melanesians, laugh as you may at it, are

naturally gentlemanly, courteous and well bred." "Many of them are perfect gentlemen, albeit they never wore a shoe."

The population has been estimated at 150,000, but from their frequent wars among themselves and collisions with white men, from infanticide and the prevalence of European diseases, and especially of late from the deportation of the able-bodied, to labour on the plantations of Queensland and Fiji, it must now be considerably reduced from that amount.

Chapter VI.

PIONEER MISSION WORK ON THE NEW HEBRIDES.

1839–46.

THE Rev. John Williams, after a remarkably successful career of missionary labour in Eastern Polynesia, was filled with a longing desire to carry the Gospel to the islands of the west, where the darkness of heathenism was still unbroken. On his visit to Britain in 1838, his appeals excited much interest. One result, as we have seen, was, that the United Secession Church of Scotland advanced £300 to pay the expenses of exploring the field and opening the way by native teachers, for their occupying it by missionaries.

Accordingly, on his return to the South Seas in the missionary brig *Camden*, he proceeded to carry out the arrangement. On the 19th November, 1839, he settled three Samoan teachers on the island of Tana, and on the following day obtained the martyr's crown on Erromanga.

We should here observe, that in commencing missionary operations among these islanders, the plan found most advisable is first to locate among them teachers from tribes or islands already Christianized, on obtaining a promise of protection and kind treatment for them, from the chief or chiefs of the district. Experience has shown that such a promise may generally be relied on. There is that kind of honour among them, that the instances in which a chief has proved faithless to his pledged word are not many. In some cases, as on Tana, they have fought for days, and have had their property destroyed, and some of their party wounded or even killed, rather than yield the missionaries to their enemies. These teachers are of

but very limited attainments, and are only expected to do a sort of pioneer work, in opening the way for missionaries. But this is of importance. The natives have not the same prejudices against them as against white men, and they are therefore not exposed to the same dangers. They can exhibit to the heathen an example of a Christian life, they can give an idea of the character and object of missionaries, and thus prepare the minds of the people to receive one with kindness. They can also communicate some instruction in the truths of Christianity. It was upon these principles that Mr. Williams was now engaged in placing teachers on these islands.

The work commenced by Mr. Williams, was resumed in the following year by the Rev. T. Heath, who in April and May visited Tana, where he found matters in as promising a state as could be expected. He reinforced the mission with two additional Samoan teachers, settled two more on Aniwa, who we may here say laboured some time without success. He also settled two on Erromanga, but at a different part of the island from that where Williams was killed. He also visited New Caledonia, which had been the point to which the attention of Williams and his fellow-labourers had been specially directed. He found no opening for the location of teachers on the main island, but was able to settle two, with most encouraging prospects, on the Isle of Pines, a small island twenty-five or thirty miles to the south-east, from which it was hoped, that ultimately an entrance might be effected into the main island.

In the same spirit the directors of the London Missionary Society, anxious to follow up the work begun, in August following, only nine months after the death of Williams, and almost immediately after the arrival of the intelligence in Britain, had two missionaries, the Rev. Messrs. Turner and Nisbet, on their way to the New Hebrides, with instructions to commence a mission, as near as they could to the spot where Williams had fallen.

In ignorance of this, the Samoan missionaries despatched the *Camden* on her third voyage early the next year (1841), the Rev. A. W. Murray being in charge. On the 29th March, they placed two teachers on Futuna under encouraging circumstances. Thence they passed to Aneiteum, and Mr. Murray's

account of the first attempt to introduce Christianity into this island, we must give in full :—

"On March 30th, 1841, we approached Aneiteum. We had succeeded, on the preceding day, in introducing teachers to the adjacent island of Futuna. There we had experienced little difficulty, as on that island a dialect of the Eastern Polynesian language is spoken ; but how were we to manage at Aneiteum, the language of which was utterly unintelligible to us? We had made the best provision against this difficulty, of which our circumstances admitted, having brought with us the chief Kotiama from Futuna, to act as our interpreter.

"An odd character, indeed, was Kotiama, to bring on such a mission—himself a heathen, and afterwards concerned in the murder of his own teachers, and, alas! a heathen to this day. He was of essential service to us, however, as without him there is no likelihood, that we should have succeeded in the object of our visit. When we drew near the island, canoes came off toward the ship, but the natives would by no means come on board. The reason of their shyness we could only conjecture at the time, but it has since been explained. Only three vessels had visited the island before us, for Cook, though he discovered it, was not near enough to hold intercourse with the inhabitants.

"The last of these was a brig, named the *Alpha*. The object of their visit seems to have been commercial, and the part of the island visited was the same, at which we first had intercourse with the people. On board the vessel were a number of natives of Rotumah and Tahiti. These were sent on shore to cut sandal wood. All went on smoothly for a time, the natives appearing friendly and assisting in the cutting of the wood. One morning, however, the Tahitian and Rotumah men were surprised while at breakfast, by being attacked by the natives with showers of spears. Several were wounded and two afterwards died. Five of the natives were killed in the affray. The disturbance seems to have arisen from a Rotumah man having stolen some sugar cane from the natives. Our vessel was the next ; hence the distrust and apprehension, which the people manifested.

"All our efforts to induce the natives to come on board being unsuccessful, a boat was lowered, and Captain Morgan and

myself went in close to shore. After a while one character of note ventured near enough to our boat, to receive from my hands a string of beads. Snatching the treasure at the risk of his life, as he seemed to think, he immediately backed astern; but the scale was turned. His venture had succeeded—and having succeeded once, he might a second time; hence distrust soon gave place to confidence, and we were in a fair way to gain our object. The bold fellow, who received the beads, was Iata, the chief of the district off which we were. I have seen many a heathen of a deeply degraded and savage character, but a more finished savage to all appearance, and as we afterwards found in reality, I never saw. He realized most fully the idea one forms of the ferocious and bloodthirsty savage. And yet this man received and protected the messengers of peace. We shall meet with him again in the course of our narrative. We made known our object as well as we could through Kotiama. The teachers intended for the island went on shore, and on their return they expressed themselves satisfied with the prospects and willing to remain. The reception they met with was interesting and encouraging. Large numbers of people were congregated on the beach. They expressed their pacific and friendly disposition by waving green boughs."

The place where the teachers were landed was on the north side of the island, called Epege, adjoining Aname, afterwards the station of the Rev. John Inglis. Their names were Tavita and Fuataiese.

Proceeding to Tana, they found that events had subjected the Mission to severe trials and threatened its extinction. All the teachers had taken ill, and none was able to help his brother. Happily some of the natives had attached themselves to the teachers, and treated them kindly. Two died after six weeks' illness, but their native friends continued their aid as long as they needed it, and when they died, performed for them the last offices of friendship. When the others recovered, they found that the superstitions of the natives had been excited by their sickness, and they were now wholly indisposed to attend to Christian instruction. The teachers were thus for months entirely deserted, and reduced to great straits. When the *Camden* arrived, in April, a few had attached themselves to them and were attending upon their instructions;

and at a meeting with the principal chiefs a desire was expressed that the teachers should remain, and that a missionary should be sent as soon as possible.

At Erromanga the teachers had to complain that the chiefs who had promised to protect them, had failed in their engagements; and besides suffering from sickness, it was only by some remarkable interpositions of Divine Providence that they had been saved from starvation. The missionaries therefore felt constrained to remove them.

Proceeding to the Isle of Pines, they found the mission there in an encouraging state. The teachers had been very kindly treated, and the people in a body had professed to have abandoned heathenism and embraced Christianity, and were earnestly desirous of obtaining a missionary. Passing to the mainland of New Caledonia, they found a favourable opportunity of stationing teachers, and two accordingly were landed, who met with a most gratifying reception, and strong hopes were entertained of success. They also succeeded in placing two teachers on Mare, one of the Loyalty Islands.

On the arrival of the mission vessel in Sydney, the missionaries were surprised to find there the Rev. Messrs. Nisbet and Turner, sent out by the London Missionary Society to labour in the New Hebrides. These brethren did not, however, proceed immediately to their destination, but went to the Samoas, where they spent a few months in becoming acquainted practically with the mission work, acquiring the Samoan language, and making all the preparations necessary for occupying the group. It is to be observed, that the oldest missionaries on the Samoas advised against commencing the evangelization of such a group, with so small a force as two missionaries. They believed, too, that the attempt was premature, and that they ought to wait a year or two till it was fully ascertained, whether Tana was the spot best suited for the commencement of operations.

They, however, resolved to try, and in the month of June, 1842, set sail in the *Camden* with their wives, accompanied by Rev. T. Heath, who had been appointed to give them the benefit of his experience for a few months. They reached Tana and found the Samoan teachers safe, but received discouraging accounts of the place as unhealthy, and of the people as great

thieves and constantly at war. They met with the chiefs of Port Resolution, who expressed themselves anxious for missionaries to reside among them, and pledged themselves to protect them, as far as in their power, in the event of war with neighbouring tribes; and on the whole the field appearing open, they landed and commenced operations. The other islands presented nothing special. On New Caledonia one teacher had died, but the other had been joined by one from the Isle of Pines, and on the whole the work appeared to be going on encouragingly. At the Loyalty Islands, the teachers on Mare were sowing in tears but in hope, and two others were left there for the neighbouring island of Lifu.

At this time the prospects of the evangelization of the islands of Western Polynesia were on the whole favourable. In the New Hebrides two missionaries with their wives had commenced their labours with good prospects. At New Caledonia and the Isle of Pines everything seemed to invite the occupancy of the field by missionaries. Urgent representations were made to the United Secession Church of Scotland, who made arrangements to send out two missionaries. Humanly speaking, it was one of those junctures in human affairs in which an opportunity is presented which, if embraced, success is assured; "neglected, ne'er returns."

But a short time produced sad changes. The *Camden* returned to Britain, and it was more than two years before her successor, the *John Williams*, reached the South Seas. She arrived at the Samoas in February, 1845, and on the 1st of April sailed on her first missionary voyage. It was an unfortunate circumstance, that missions on such untried and difficult fields, had been left so long unvisited. Perhaps the sad events which had occurred in the interval, might by a different arrangement have been avoided. At all events, when they arrived at New Caledonia, they found that the three teachers on the Isle of Pines had been brutally murdered, and that the chief by whose orders this was done, had also urged the people of the neighbouring islands to treat their teachers in the same way. Those on the Loyalty Islands refused to do so, and were able to carry out their determination, as they had no political dependence upon him. But he had subjected a large portion of New Caledonia to his despotic sway, and no sooner

had he murdered his own teachers, than he sent positive orders to the mainland to kill every Samoan and Raratongan there, and even sent parties across for the purpose. The teachers had hitherto escaped, but the missionaries felt constrained, very reluctantly, to withdraw them, and abandon the field—it was hoped only for a time.

We have referred to these efforts to introduce the Gospel in this quarter, because they had a close connection with the commencement of the Nova Scotia Mission, but as we shall not have occasion to refer to this field particularly hereafter, we may just say, that the door closed at this time has never since appeared to be open, and that a generation has passed away, leaving the people as much under the dominion of Satan as ever. The islands have since been occupied by the French, but the prospects of Protestant Missions have not been improved thereby. It has been found, too, that New Caledonia, though large, and from its position important, is a very barren island. A central rocky ridge of considerable elevation extends through its whole length, and the fertile areas, which are generally near the shore, are comparatively small. Captain Cook, who ascended one of these central elevations, from which he could see the sea on both sides, says: "If it were not for those fertile spots on the plains, and some few on the sides of the mountains, the whole country might be called a dreary waste. The mountains and other high places are for the most part incapable of cultivation, consisting chiefly of rocks, many of which are full of mundicks. The little soil which is upon them, is scorched and burnt up with the sun. It is nevertheless coated with coarse grass and shrubs, and other plants, and here and there trees and shrubs." Of the Loyalty Islands, we shall hear again.

On the New Hebrides, the events of the interval since the visit of the *Camden*, in 1843, had been scarcely less disastrous. At Futuna, the first island visited, it was found that the teachers had been brutally murdered two years before, from the same cause that has led to most of the cases of the killing of Christian teachers on the New Hebrides, viz.: an idea that a sickness, which was prevalent, had been caused by Christianity.

On Tana the Mission had been entirely broken up in January, 1843, only seven months after the landing of the mission-

aries. They had commenced their labours with great zeal and encouraging prospects, so that in three or four months they were able to begin to instruct the Tanese in the great truths of the Gospel. But the fair prospects were soon overclouded, and it was not long till the storm burst upon them. From their landing they had found the natives most inveterate thieves, and war seemed their normal condition. For some time the wars were quarrels between the different tribes, without reference to the missionaries. But after they had been fighting for some months among themselves, hostility was excited against the Mission, through the superstition of the natives. Disease and death they regard as from the displeasure of their gods, but practically as in the power of their sacred men, or disease-makers, who may be considered as the real gods of Tana. Their practice was to take any *nahak* or refuse of food, wrap it in a leaf like a cigar, commence burning it at one end, and their superstition was, that as it burned, the person to whom it originally belonged, became ill, and when it was all consumed, he died. Such was the firm hold which this idea had on the minds of the people, that in sickness, their only resource was to avert the displeasure of these men by presents. In this way, the latter maintain a thorough ascendency over the minds of the people, and gather much spoil of them. The heathen tribes inland had a number of such men among them, and as the mission was gaining influence, they saw that their craft was in danger, as the natives near the mission premises, when sick, obtained medicine from the missionaries and recovered, and they were filled with a determination to exterminate Christianity. Just at this time dysentery broke out, which proved very fatal among those tribes opposed to Christianity, while the district on which the missionaries resided was entirely exempt. The sacred men took advantage of this circumstance, to inflame the minds of the people against Christianity.

Finally, that party combined with tribes, which had hitherto remained neutral, to commence open war against the Mission. They first demanded of the tribes in the district where the missionaries resided, that they should join in killing all the agents of the new religion. While some quailed before the power of their enemies, the principal chiefs remained faithful to their

engagements to protect the missionaries. And the latter always spoke in the highest respect of them in this respect. The hostile tribes began to wage war, alike against the Mission, and the tribes at the bay, who had befriended them.

For several days and nights, the missionaries heard the conflict going on. In these bush fights there is little loss of life, but frightful wounds are inflicted, under which persons sometimes die after lingering for weeks, but it grieved the missionaries to the heart, to see persons thus wounded in what was regarded as *their* war. Their friends begged again and again for the use of a gun, which the Rev. Mr. Heath had brought with him, for the purpose of obtaining birds. But as often the missionaries felt constrained to refuse it. Their friends continued to fight bravely, but some proved traitors, and their enemies were so numerous, that the combat was unequal. The missionaries saw around them the flames of burning houses and plantations, and hundreds of wild, naked, savage cannibals, coming nearer the mission houses. Under these circumstances, they felt it their duty to abandon the field, and embarked on board a vessel, which, calling at the time, gave them a passage to Samoa. And so ended the first attempt to introduce the Gospel to the New Hebrides by European missionaries.

When the *John Williams* now visited the place (April, 1845), a great change in favour of Christianity seemed to have taken place in the minds of the whole population. After the missionaries left, the war turned in favour of the Christian party. The epidemic raged so fearfully among the hostile tribes, that the dead were too numerous for the living to bury. These things filled them with fear. The friends of the missionaries had continued to meet on Sabbath days, and the Mission premises were preserved uninjured. By them the arrival of the Mission vessel was hailed with delight, and they earnestly entreated the return of the missionaries, or of teachers. And in this request, some who had been most hostile concurred. The missionaries accordingly located three Rarotongan and four Samoan teachers.

At Aneiteum the darkness was relieved by a few beams of light. But as the whole proceedings are of interest, as connected with the subsequent history, we shall give Dr. Turner's account in full :

"*April 16th.*—At anchor off Aname, north side of Aneiteum. Bad weather, and with difficulty got into this sheltered little roadstead this afternoon. In the morning we were cheered by the sight of a white plastered cottage, evidently a teacher's house, or chapel. By-and-by we had a canoe alongside, and there was our teacher, Simeona.

"There has been a breach in the Mission party here by the death of Tavita and his wife. The one died of dropsy, and the other of consumption. Their end was peace. On the death of these two, the natives wished their bodies thrown into the sea, according to custom. Apolo and Simeona would not consent. They had bought the plot of ground close by their house, and insisted on the right to bury in, or do what they pleased with their own land. The point was yielded, and since that time the teachers have succeeded in persuading some of the people to bury their dead, rather than 'cast them away,' as Apolo says, 'to the savage fish of the sea.' Up to this date, five have been buried. When they cast a dead body into the sea, if it is the body of a man, they do not wrap it up in anything, but paint the face red, and sink it not far from the shore by tying stones to the feet. If it is the body of a woman, they wrap it up in the leaf girdles worn by the women.

"The lives of Simeona and Apolo have been repeatedly in jeopardy. Only two months ago, when a chief of the place where they reside died, it was proposed to kill them for the 'weeping feast' which follows the death of any one. It is the custom on these occasions to slaughter any *strangers*, who are living on the premises, or in the neighbourhood. 'Go to our plantations, and take anything you like for your feast,' said the teachers. This satisfied them. They delight in the custom, for the more they kill, the more taro, yams and bananas they get. With the body of the poor victim, his plantation goes as well, to help in the feast.

"Simeona and Apolo report, that the attendance on Sabbath days is very irregular—sometimes twenty or thirty, and at other times two and three. One man named Uumru seemed touched by the grace of God, as for some months he had regularly worshipped God, kept the Sabbath, and availed himself of all the opportunities that were within his reach, of increasing his acquantance with the word of God; but the rest of the

people all keep to their heathenism, and are more inclined to go to their plantations on a Sabbath, than listen to a sermon. When the grown-up people found, that the children were getting wiser than themselves, they ordered the teachers to give up the day school. Driven from the day, they tried the night, and at present there are eleven true sons of Nicodemus, who go privately to the teachers' house at night for instruction.

"*April 17th.*—Hearing that some white men had taken up their abode on a small sand bank on the other side of the island, and also that a chief there has long been wishing to have a teacher, we determined to visit both parties. Taking Simeona with us, as our pilot and interpreter, we left the ship this morning at daylight. For a time we kept inside the reef, and then had to strike out to sea, and along the bold shore. By nine we were at the little island, quite a sand bank, and with another one forming a pretty good harbour between them and the mainland. The position of this harbour is 20° 15′ South latitude and 169° 44′ East longitude. There we found a jetty, flag-staff, weather-boarded houses, piles of sandal wood, a rusty swivel mounted here and there, and every appearance of a foreign settlement. A Mr. Murphy came down as we landed, and conducted us to the *store*, where we sat for a little. He said that Capt. Paddon, who was at the head of the concern, was absent; that they came here in January; that they have two vessels collecting sandal wood, and that they have advertised the place in the colonial papers as a convenient harbour for whaling and other vessels. He says they have bought the island from the natives. Our teachers confirmed this, and add that they paid for it with an axe, a rug, and a string of beads. It is little more than a mile in circumference, without a cocoanut, and hardly a blade of grass. It was considered by the natives a haunted spot, and hence they never planted anything upon it. They had no objections, however, to sell it to the white men. At present there is only one white man there, in addition to Mr. Murphy, and five Chinese. We saw the Chinamen at work sawing wood. Spoke a word or two to them. They are from Macao, and are not unlike some of our Eastern Polynesians.

"Taking our leave of Mr. Murphy and his romantic little settlement, we got up our sail and crossed to the main island. Not a house was to be seen, but after landing and going into

the bush, we came upon some huts, which were said to be the headquarters of the chief Nohoat. He was not at hand, but a message was sent for him."

We may mention here that this is the point at which Mr. Geddie was afterwards located, and that the native name of the harbour is Anelcauhat, and that this chief, Nohoat, was afterwards a conspicuous figure in the history of the Mission.

"Presently Nohoat came, a little middle-aged man, in scanty Tanese costume, hair twisted in a multitude of cords, etc., and a dark Jewish countenance. Simeona was our interpreter at first, but hearing that Nohoat had lived at Tana, I took speech in hand in Tanese. He wondered how I could ever speak that dialect, shook his arms, and cracked his fingers in amazement, as if I had dropped from the clouds. I had to tell him all about it, and then went on to say, that we had come to locate on his division of the island, two teachers, who would instruct him and his people in the knowledge of the true God and Jesus Christ, the way to heaven. He opened his mind to us all at once, said sad things about the doings of white men on their shores, which led us to assure him, that *we* had an entirely different object in view from that of the sandal wooders. His confidence was complete. He rejoiced in the offer of teachers, acceded to our proposal that he would go with us to the vessel, where we could select his teachers, and commit them to his care, and in a few minutes we were all in our boat, with the addition of Nohoat, outside the reef and sailing back to our vessel. Chatted with him the most of the way. Says he is a disease-maker, and the dread of the place where he is chief. Tried to tell him of immortality, heaven and hell, sin and salvation. He listened as if for the first time, expressed his amazement, but soon tried to change the subject with, 'What a fine boat this is! How she flies!'

"Though he zealously aided us in the accomplishment of our object, he had no proper conception of what that object was. The supposed temporal advantages were then all he looked at, nor did his view of these rise very high. To get from the ship a pig with 'long ears' was the all-absorbing desire of Nohoat, and ever and anon as we passed along in the boat, Nohoat's hands would be lifted up to the side of his head, to remind us of his desire to get the pig with long ears.

"Reached the ship by 3 p.m. Arranged at once for the location of the Samoan teachers, Simeona and Pita, in the district of Nohoat. Gave him a present, begged him to be kind to the teachers, and listen to their instructions. He replied promising a number of things, such as a plot of ground, help in house-building, protection against thieves, and a supply of food. Uumru sat listening attentively to Nohoat, and when he had done, got up and said, 'Nohoat, all that is very well; but you must attend to the Word of God.' Arranged also to leave another teacher with Apolo, at the station off which we were anchored. The chief Iata has of late been unkind to the teachers, and jeering them as castaways. We have rendered good for evil, have given him a present, and have had his acknowledgment of shame and regret, and promises of amendment.

"*April 18th.*—Mrs. Murray and Mrs. Turner accompanied us on shore to-day—the first European ladies, I suppose, who have ever set a foot on Aneiteum. The teachers' house is wattled and plastered, and its middle room serves at present for the chapel. The burning of the coral and the wonders of lime, plaster and whitewash, made the natives declare the teachers to be gods, not men."

At Erromanga all seemed dark, though they held some intercourse with the natives, who in this way were learning to distinguish the Mission ship, as the vessel which "showed kindness and did not want sandal wood." But while the vessel lay at anchor at Dillon's Bay, and the missionaries felt discouraged, their course was directed where they had not thought, and by a singular train of circumstances. A sandal-wood vessel came to anchor alongside of them. It was about the last quarter from which they would have expected an invitation for missionaries. But the captain came on board, and told them that when recently at the island named by Cook, Sandwich Island, but by the natives Efate, he had met there a Samoan, whom he named "Swallow," but whose name the missionaries afterwards learned was Sualo, who had drifted there with some Tongans and Samoans, about twenty years before. He had been on board the sandal-wood vessel, and through a New Zealander on board, the captain had informed him of the introduction of Christianity into his native group, and of the

changes, social and religious, among his countrymen in consequence. Sualo became deeply interested, and engaged the captain, if possible, to obtain teachers for that island, promising, that as he knew the language, he would assist in doing for the people there, what had been done for the Samoans.

The missionaries were delighted with the intelligence. They had just felt the difficulty in communicating with the natives of Erromanga, for want of knowledge of the language. But here was an interpreter provided for them. They had four teachers on board intended for Erromanga, who, finding themselves precluded from that field, were ready to risk their lives to introduce the Gospel into a heathen isle. Assuredly gathering that the Lord was directing their way, they set sail the next morning, and early the day following cast anchor in a fine bay, in one of the most lovely and fertile islands of the Pacific.

The natives at first were shy, as was afterwards ascertained, in consequence of fatal affrays, which had recently taken place between them and white men. But at length Sualo came on board, attended by a number of savage companions. As the missionaries could converse with him in Samoan, he told them his history, part of which may be given, as illustrative of some points in the peopling of these islands. He had left Samoa about twenty years previous, in company with about fifty others, mostly Tongans, in two double canoes, bound for Tonga. They, however, missed their destination, and were driven to the westward, until they reached the island of Tongoa, to the north, a distance of fifteen hundred miles from Samoa. On this island they landed and remained two years, and then started for Tonga, but again failed and made the bay, where the vessel now was. Death had thinned their numbers, so that there were now only nine living.

Sualo had married a daughter of a chief, besides two other wives, but was further known as one of the most daring warriors on the island. The terror of his name had spread far and wide, and his assistance was eagerly sought in every war, so that he became for the place a man of wealth, as well as a hero. As he stood before the missionaries in Efatese costume, and with his long-handled tomahawk concealed as well as he could, he appeared as finished a savage as the missionaries had ever

seen. Yet he now acknowledged the wrong of his past life, and promised to begin a new one. He was delighted to see his countrymen from Samoa, and professed a desire for instruction, and promised to aid the teachers in their work. Pomare, his father-in-law, and other chiefs, professed the same desire. Accordingly the four Samoan teachers were settled, two at Pango and two at Erakor, both villages situated on the bay mentioned.

The *John Williams* returned in the month of September of the following year, 1846. At Efate they found everything encouraging. Sualo had throughout befriended the teachers, though he as yet gave no indication of having felt the power of the truth. The teachers had been treated with uniform kindness by the people. Each teacher had built himself a house, a portion of which was set apart as a place of assembly. Religious services were held at several places on the Sabbath, and attempts had been made to establish a school for both young and adults. More than a hundred persons at each of the villages occupied by teachers, had renounced the gross practices of heathenism. The progress made had indeed excited opposition, and war, with cannibalism, had been the consequence. Still, prospects seemed encouraging, and five more teachers, making nine in all, were settled in five stations. This was the latest intelligence received from this quarter previous to Mr. Geddie's sailing from Samoa, and it was so favourable that this was regarded as his destined field of labour.

On Futuna and Erromanga all was yet darkness, and the attempt to open Tana, which in the previous year seemed so hopeful, had been quenched in disaster. For some time after the commencement of the Mission, the teachers prosecuted their work diligently, and they seemed to be exerting a favourable influence in various quarters, when an epidemic of fever and ague broke out. Many died. Most of the teachers were prostrate. The superstitions of the people were roused, and matters were brought to a crisis by the death of a daughter of a chief of one tribe, the son of a chief of another, and the chief of a third, and vengeance was vowed against the servants of Jehovah.

The Christian party, at the head of whom was a chief named Viavia, did what they could to frustrate their designs, and the

disease having abated, their wrath for a time cooled. But disease having again broken out, the storm rose higher than before. One of the teachers was clubbed, and though he recovered from the injuries, carried the marks of them as long as he lived. Another was killed, and it appeared that the destruction of the whole was intended, when a vessel put in, which offered them a passage to Aneiteum, and they accordingly removed thither.

When the missionaries now visited the scene, there appeared no hope of resuming operations. There remained only Aneiteum, but the intelligence received here was little more encouraging. The teachers at Anelcauhat had left their station and joined their brethren on the north side of the island. All had been subjected to many trials, and even their lives had been in peril. The suspension of the Tana Mission, and the arrival of the teachers, increased their difficulties. Food was scarce on Aneiteum, and the support of so many was regarded as a heavy burden, and the hostility of the heathen was increased by the accounts from Tana. They determined to kill the teachers, and on two occasions bands of men headed by Iata went for the express purpose. But through the protection of Him who rules all things, their hands could not perform their enterprise. They suffered, however, from disease, want of food and other causes, and besides their work was at a stand. Hence, when the vessel arrived, they presented a united request that they might be removed. The request was complied with, the teachers taken on board, and the island abandoned.

Before sailing away it was thought advisable to visit the harbour, with scarcely, however, a hope of doing anything there. While, however, the vessel lay at anchor, Mr. Nisbet remarked to the teacher, Simeona, "What a pity it is to leave this fine place without a teacher, and let go our hold upon the island! What would you think of staying and giving it another trial?" Simeona replied that he was willing to remain if another would join, and of course if the chief of the district would promise them protection. Just as this conversation was going on, Pita, another Samoan teacher, joined them. The question of remaining was submitted to him. He expressed himself willing to remain.

It not being deemed advisable that the missionaries should land, an invitation was sent to the chief and some of the people to come on board the ship; and the next morning a conference was held with them squatted on her quarter-deck. The question was, Should the teachers remain or should they leave? "It was an anxious hour with us," writes one of the missionaries; "hope and fear alternately took possession of our minds as we reviewed with the people our past connection with them, and argued on the probable future results of that connection. Sometimes the chief spoke encouragingly about re-occupation, and at others hesitatingly, until at last he decided the matter by saying, "Let the teachers remain; I will do my best to protect their lives as long as they dwell in my district; but if they rove abroad into other tribes they will be murdered. But listen to me," continued this heathen chieftain, "here is the great evil, your ship goes away, and moon after moon, moon after moon, rises and sinks, but you do not return to us. Other ships"—sandal-wood vessels he meant—"come here and go away, and in two or three moons come back again; but you go away, and," putting his head on the deck, he emphatically continued, "we sleep, sleep, sleep, but you do not come back again."

The teachers again landed, and the door was kept open. Such was the state of matters seven years after Williams first reached the New Hebrides. During this time God was on the opposite side of the globe preparing His agents for carrying on the work more efficiently, and at the very point at which we write, as we have seen, Mr. Geddie was in the bustle of preparation for leaving Nova Scotia; and having traced his history till his leaving Samoa, we have now to describe the arrival of the mission families in the New Hebrides, and the commencement of their labours of love. Before doing so, however, we must notice some special features of mission work in this group, as already revealed in the pioneer work which we have described.

Enough has been adduced to show that the field was a hard one. The climate is unhealthy, though not more so than many other tropical situations, and it has been proved that by proper care in the selection of sites for residences, and due regard to the laws of health, a fair measure of health may be enjoyed

for the ordinary period of human life. The people are low, barbarous and degraded, though perhaps not much more so than the inhabitants of Eastern Polynesia originally were; we think not more so than the Fijians, and not so much so as the Australian aborigines.

In these respects the difficulties were such as were common to other missionary fields, and were not regarded as a barrier to commencing operations. But acquaintance with the state of the people showed others of a peculiar nature. In the first place, nowhere was there found the inhabitants even of a single island (unless a very small one) united as one people under a single chief. Islands comparatively small were divided into districts, perhaps from two to four miles long, inhabited by tribes numbering, in some cases, not more than from one to three hundred, and these in such a state of hostility that it might be death, for a member of one to cross the boundary which divided their territory from the next. This had already been once and again the cause of the breaking up of the Tana Mission. The tribes at Port Resolution had been anxious to receive the missionaries and teachers, and did what they could to protect them; but the hostility of tribes only a few miles distant rendered it impossible for them to continue their labours, and the same thing has occurred since.*

In connection with this, another difficulty must be mentioned—the variety of languages and dialects on the group. In Eastern Polynesia the inhabitants of a whole group of islands will be found speaking the same language. But in the New Hebrides every island, at least in the southern part, has

* On the island of Efate a curious system of clanship or tribal relation exists, resembling what was found among the Iroquois and other American Indians. Each has its *totem* or symbol, only that while among the latter it is some animal that is chosen, as the beaver or the otter, among the former it is some plant, as the cocoanut, the bread fruit or the taro—a difference which may be explained from the scarcity of animal life on the islands, and abundance of vegetable. These clans do not live in separate districts, but are intermingled in every part of the island. The tie between the members of a clan is very strong. A person from one district visiting any other will be at once entertained by any member of the clan resident there; and if he commits any crime, his clansman will hold himself responsible and make reparation. Curiously enough, the relationship, like the chieftainship among the Iroquois, descends in the female line. This has some singular effects on family arrangements. Thus the brother of the mother will have more authority over children than their father will. We are not aware of this system being found on any other island.

its own tongue; and even on the same island there will sometimes be found not only a variety of dialects, but even distinct languages. On the northern part of the group, however, one language, with some dialectic differences, is spoken on several—it is said as many as ten—islands.

These circumstances, though hindering rapid progress, and rendering greater patience and labour necessary in order to success, were by no means such formidable obstacles to missionary labours as the conduct of unprincipled white men. In many of the islands of the South Seas are found cases of such—perhaps runaway sailors or old convicts—who have joined themselves to the natives, and are sunk in the most degrading practices of heathenism. As Western Polynesia is nearer to the Australian colonies, it naturally attracted a larger number of these. Mr. Geddie knew two white men on Aneiteum, one an Englishman and the other an American, who were cannibals, and in appearance, as in reality, most degraded beings.

But the influence and example of such men was limited, compared with the obstacles raised to mission work, by the conduct of traders, especially those engaged in the sandal wood business. This tree is of small size, with numerous irregular branches, and covered with a thick brown bark. The wood is of a light brownish-yellow colour, and of a very fragrant odour. It is much valued both in India and China, being used for the manufacture of various fancy articles, and in the latter it is used for burning as incense, in their dwellings and their temples. It is sold by weight, and brings in the Chinese market from $150 to $300 per ton; and it is a heavy wood, so that the profits on carrying it from the New Hebrides, where it is—or was—abundant, were enormous.

These have excited the cupidity of unprincipled white men, and hence, before the arrival of missionaries, a trade was established, which for a time was marked by atrocities on the part of those engaged in it, such as can scarcely be equalled among the most degraded savages on earth. Sometimes they would get a chief on board, and then require the people to bring boatloads of wood off for his ransom, and after getting the wood, they would carry him away still, and deliver him up for more wood to the people of another island, where he would form a roast for the next meal. At this place perhaps they would

pick up some other man, and carry him off. Such was the state of things on Tana and Erromanga, that a native of the one could not be expected to live five minutes, if landed on the beach of the other. Yet sandal wood traders have been known to land natives of the one upon the other, although knowing that many hours would not elapse till their bodies would grace a cannibal feast. The remuneration given to the natives employed was very small, and even that was often entirely withheld. Constant disputes thus arose, in which the traders used firearms and shot the natives, as they would wild animals. Mr. Turner relates the following conversation with some of them with whom he was remonstrating: "Mr. Turner," said one, seriously, "you do not mean that these Erromangans are *men*?" "Not men! andwhat do you suppose they are? Nonsense! Don't you know that our own forefathers were just such naked painted savages as these?" "Well, well, we paid them at Erromanga, at any rate, for killing Mr. Williams, and that we did."

But one well-authenticated instance of their conduct, which took place on the island of Efate a short time previous to the first visit of the Mission vessel, will be sufficient to show the horrible nature of the deeds committed by these men. Toward the close of the year 1842, three sandal wood vessels (and we will give their names)—the *Sultana*, Captain Scott; the *Ose Ramond*, Captain Deniston; and the *Sophia*, Captain Hervey—came to anchor in a beautiful bay.* The crews were sent on shore, and having quarrelled with the natives, they used their firearms freely, killing a large number of the islanders. About thirty, consisting principally of old men, women and children, took refuge in a cave, when the white men gathered brushwood at its mounth, set fire to it, and kept the fire burning until the whole company within were silent in death. The foreigners being thus left masters of the district, supplied themselves abundantly with wood, yams, and pigs—it was said to the number of nearly a hundred—and sailed away in triumph.

Fierce as these savages were originally, such deeds could only have the effect of exciting them to fiendish ferocity, and the result was fearful retribution on their part upon the white men. Boats and vessels were captured treacherously, and their crews

* Now known as Havanah harbour, the station of Rev. Mr. McDonald, Dr. Geddie's son-in-law.

massacred and eaten, and some islands were the scene of frequent conflicts, in which numbers of white men lost their lives.

Cruelties of this kind, however, were not the only obstacles on the part of white men to the entrance of the Gospel. The vessels engaged in the trade were the abodes of brutal licentiousness. Among the heathen, young women could be purchased for a trifle. A chief would sometimes sell his daughter for a saw or a hatchet. Hence there was a regular traffic in females, who were kept on board these vessels for the vilest purposes. We need not say how hostile such a state of things must have been to all missionary work among the natives.

Perhaps even at this time there were some honourable men in the trade. At all events, in after years a great change took place in regard to the class of men engaged in it. The missionaries made such strong representations, and their efforts being seconded by Bishop Selwyn, of New Zealand, the British Government took up the matter, and passed an Act giving authority to their naval officers to arrest and bring to punishment any British subjects guilty of such cruelties. Captain Erskine and other naval officers took the matter up with energy, and those engaged in the trade were given to understand, that they would have to answer for every criminal information lodged against them for cruelty on these islands. This was followed by the trial of a captain for shooting three natives of Mare, and of another for shooting a Lifu native. Although it was difficult to obtain evidence that would secure conviction in a colonial court, such measures as these stopped, or checked, the outrages described. A better class of men have since been employed in the business, some of whom have rendered essential service to the Mission. But at the time we write, nothing had been done to arrest these evils, and the missionaries who visited the field thus raised their doleful lament :

"The evils committed by the white man on these shores, who can estimate? As we approach, we find them red with blood, spilt through the cupidity and avarice of the foreigners. The natives, after the first visit of the white man, know him only as a savage, and, standing at a distance, terrified at our approach, bid us begone from their shores ; or, bent upon revenge, they allow us to come nigh, and devise a thousand schemes to ensnare us as their victims. Alas ! what can be done? "

Chapter VII.

VOYAGE AND SETTLEMENT ON ANEITEUM.

1848.

WE left the Mission party fairly on their way from Samoa, the expectation then being that operations would be commenced on the island of Efate. We must omit all extracts from their journals, till the night before their arrival at Aneiteum, but shall give nearly in full Mr. Geddie's account of their visit to the various islands:

"*July 12th.*—Capt. Morgan informed us to-day, that we shall probably reach the island of Aneiteum to-morrow. It was agreed, that a special meeting for prayer should be held this evening, in the prospect of the work before us. The season has been to us all deeply solemn, and I trust profitable too.

"*13th.*—At day-break this morning the island of Aneiteum was seen in the distance. This is the most southerly island of the New Hebrides group. About 2 p.m. we came to anchor in a beautiful harbour, on the south side of the island. Some anxiety was felt for the teachers left at this place, during the last visit of the vessel about two years ago. Our minds, however, were soon relieved, for, when they recognized the vessel, they came off in their canoe. Their names are Pita (or Peter) and Simeona, both Samoans.

"The account which they gave of their work, was by no means encouraging. Simeona had but acquired the language, and Pita's acquaintance with it was very imperfect. They had not yet attempted the formation of schools, and they found it impracticable to collect the people for the worship of God on the Sabbath day. From all that we heard, we had no reason to believe, that any of the natives had been brought to understand the nature of the Gospel, or to feel its saving influence.

"We were grieved to learn from the teachers, that little kind-

ness had been shown to them by the natives. They had been obliged to neglect their Mission work, and labour hard for a scanty subsistence. Not only had the natives given them no food, but they stole what they attempted to raise for themselves. At times they received presents of taro from another part of the island, where one of them had been formerly stationed. They were frequently reduced, however, to great straits. At one time their fears for their personal safety were excited. A fatal epidemic had broken out, and raged through the length and breadth of the island. Now, a general impression prevails throughout many of these islands, that foreigners, and especially missionaries, are the cause of disease. About this time, a party of Tanese visited Aneiteum, and urged the people to kill the teachers, in order that they might get rid of the disease. Though the people had not been kind to them, yet they refused to hurt them.

"It was with deep regret, also, that we learned from the teachers, that two divisions of the island had for several months been engaged in war. Hostilities had ceased some time before our arrival, but there was no intercourse between the contending parties. During the war, the persons and property of the teachers and foreigners, were held sacred by the natives.

"As we sailed up the harbour this afternoon, we were surprised to observe an iron house in course of erection—a novel sight for such a place. It looked dark and dismal enough for an inquisition. By the aid of a spy-glass, we noticed some persons walking in front of it, dressed in long priestly robes. In this we recognised at once the mark of the beast. We were soon informed that there were eight priests and the same number of lay brethren on shore. They arrived here about three months ago. It is reported that a number of them will leave for the New Caledonia group, on the arrival of a vessel which is expected soon. It is probable that Aneiteum has been chosen as the head-quarters for the Romish Missions in this part of the Pacific, on account of its excellent harbour. The work of Missions in this part of the world will be more difficult in time to come than in the years that are past. A new enemy has now entered the field. The battle is no longer to be fought with Paganism alone, but with Paganism and Popery combined. The struggle may be long and severe, but

victory to the cause of truth is certain. The priests have not yet made any attempt to extend their influence among the natives, but they will no doubt commence as soon as they acquire the language. It is reported that a mercantile establishment will be connected with this Romish Mission.

"*14th.*—On board the *John Williams*, at anchor, still at Aneiteum.—A number of natives on board this morning. The principal chief of this division of the island, called Nohoat, also made his appearance. He was the chief to whose care the teachers had been committed, and he had but ill discharged his pledges towards them. He had but little of the appearance of nobility about him, and certainly none of its external emblems. He was almost naked, and before he was permitted to enter the cabin, he was furnished with some cloth to wrap around him. He was accompanied by another native, who appeared to act the part of companion and adviser. A present of cloth, hatchets and beads was given to them both, which appeared to please them.

"It was agreed, that an additional teacher should be left at this place. Munumunu, a Samoan, was chosen for this purpose. Nohoat seemed pleased with the arrangement, and promised more kindness to them in time to come. Our interview with the chief was satisfactory on the whole.

"This afternoon I accompanied Captain Morgan and Messrs. Turner and Nisbet on a visit to Captain Paddon, the proprietor of a sandal wood establishment on this island. Aneiteum has been chosen as a depot for wood collected at the surrounding islands, on account of its excellent harbour. Small schooners are employed to collect the wood and carry it to Aneiteum, where it is cleaned and prepared for market.

"Before leaving the island, we went on shore on the mainland, to bid adieu to Nohoat the chief. We were directed to the public *Morai*. Here we found him at his evening meal. We regretted to see a good trough of *kava* in course of preparation, and no doubt Nohoat would soon forget the transactions of the day in a fit of intoxication.

"*15th.*—At daybreak this morning we got under weigh. Our course was shaped to the opposite side of the island, where it was intended to settle two teachers, if the door should appear open. A boat had been sent on yesterday, containing the

Aneiteum man, who had come from Samoa with us, Simeona the teacher, and a few Samoans, to apprise the people of our intended visit. About mid-day we were off Epege, the place where it was intended to land the teachers. A boat was lowered, and Captain Morgan, Messrs. Turner and Nisbet, accompanied by Obadiah, and Poaripoo, Rarotangan teachers, left the vessel to land. As they neared the shore, they saw a number of people collected on the beach, but the party which had come over yesterday were not among them. The boat of course did not land, but lay off and on for a time. The natives, construing this movement into distrust, ran to a bush in the rear, and plucked green branches from it, which they held up in their hands as an emblem of peace. At this stage of things, the missing parties came from inland, and all was right. The brethren and teachers now landed, and met with a cordial welcome. They were conducted inland to a village, about a mile from the shore. A public meeting was called, and everything relating to the settlement of the teachers arranged. The natives engaged to give them land for a plantation, to build a chapel, and not to ask them to engage in war. The speech of one of the chiefs was that 'missionaries came among them for their good; that they ought now to forsake their *Atius*, and worship the true God; and that if they continued as they were, they would after death go to the fire of hell.' Something was said to them about building a house for the teachers. Some of the young men were immediately sent off to the bush, and before the boat left the shore, some of the wood was brought out. Teachers were formerly stationed at this place, but the station was given up. The present teachers have been placed here under circumstances peculiarly auspicious and favourable. May God smile on this new attempt to erect the standard of the cross on a dark island of the sea! We have seen and heard much this day, to awaken in our hearts feelings of gratitude and praise.

"About 4 p. m. the boat returned, and we shaped our course for Tana. This island lies to the N. W. of Aneiteum, distant about 35 miles. It is visible when the weather is clear.

"*16th, Sabbath.*—Came to anchor this morning in Port Resolution, island of Tana. Several natives came off in canoes, but they were requested to return on shore, as it was our day

of holy rest. The teachers who had been left here, made their appearance after a time. We were glad to find them well, but were grieved to learn that their labours were confined to a narrow sphere, and that few were disposed to listen to their instructions. The chief, to whose care they had been committed, was kind to them. They had endeavoured to extend their labours to surrounding tribes, but their lives were threatened. They have been unable to form schools, nor can they collect their people on the Sabbath day. It has been their practice to ferret out the natives on their plantations, or wherever they can find them, and converse with them on matters of eternal importance.

"As soon as we could get rid of our noisy visitors from the shore, our usual Sabbath day services were held. Mr. Turner lectured in the morning; Mr. Powell took the native service at mid-day, and Mr. Nisbet preached in the evening. It was pleasing, after the confusion and excitement of the morning, to unite in the public and hallowing exercises of religion. But my heart bled when I thought of the numbers around us on this island, who were still lying in all the darkness and horror of heathenism.

"*17th.*—This morning great numbers of natives came off to our vessel. The Captain gave strict orders not to allow many to come on board, as we had reason to believe, that it would not be safe to put ourselves in their power. It was almost impossible, however, to keep them off, as they clambered up the sides of the vessel in all directions. Those who came on board brought bows and arrows, clubs, shells, arm, ear and nose ornaments for sale, which we purchased from them. The articles most in demand by the natives were beads, red worsted binding, strips of calico, and fish hooks. They are expert bargain makers, and we dare not pay them until we have first received the articles purchased.

"During the forenoon of this day, we had several chiefs on board from both sides of the harbour. Those on the west side, with whom the teachers live, wished for more. The chiefs on the east side were not united on the subject, and one of their number, a man of considerable influence, manifested determined opposition to the settlement of teachers near him. While thus engaged with the chiefs about the location of teachers, a letter

was received from a Capt. Richards, on shore, who is connected with a sandal wood establishment, stating that several natives were armed, and prepared to resist any attempt to land teachers. All things considered, it was deemed advisable to give up the idea of locating teachers on the east side of the harbour for the present. It was decided, however, that an additional teacher should be stationed on the west side. A Rarotongan was chosen for the purpose. The teachers were also instructed to extend their labours to those places from which they are now excluded, as soon as the door should appear open. All arrangements being now made with the teachers, and presents distributed among the chiefs, we prepared for sea. But how were we to get rid of the natives, who crowded the vessel? The chiefs were told, that they must remain on board until the decks were cleared. This had the desired effect, and the men were soon able to go about their work. About three o'clock, the anchor was weighed, and we attempted to beat out of the harbour with a light head wind. As we drew near the mouth of the harbour, the vessel missed stays, and we were obliged to drop anchor within a few rods of a bold and rocky shore.

"This evening a brigantine came into port. She mounted several swivels on her bulwarks, so arranged as to turn in every direction. Her appearance was most piratical. She proved to be the *Terror*, of Sydney, a sandal wood trader, just from the island of Erromanga. Her mate and some of the crew came on board, and from them we learned many particulars about the sandal wood trade. The loss of life in this traffic is very considerable. Massacres of ships' crews are now of common occurrence on sandal wood islands, but this loss of life is trifling, when compared to that of the natives. Erromanga and many other islands have been deluged with the blood of their own inhabitants. The sandal wood trade has thrown many of these islands into such a state, as to render them impervious to the entrance of the Gospel. On Erromanga, the natives have vowed that no foreigner shall ever live among them.*

"*18th.*—Still at anchor at Port Resolution, on account of a head wind. We were surprised at the stillness on shore to-day,

* One trader is said to have been enriched to the amount of £75,000 sterling, from sandal wood taken from Erromanga alone, but it was purchased with blood.

especially on the east side of the harbour. The only visitor from this quarter was an old chief, who is friendly, but he would not remain on board for any length of time. He came with a message to tell us to go away for the present, and return with teachers after a yam season was over, and by that time they would have a house ready for them. This old man, though still a dark and degraded heathen, has always been a steadfast friend, and we could not doubt his sincerity; our only fear was that he and his brother chiefs were plotting war and evil against the chief, who had opposed their wishes for teachers yesterday.

"But why were the natives so shy to-day? We could not tell, until one of the teachers came off to us, from the west side of the harbour, in the course of the afternoon. From him we learned the following particulars of an awful tragedy. A native of Erromanga, who had come in the sandal wood trader that arrived yesterday, had landed, and no sooner landed than he was killed, roasted, and eaten by the Tanese. The dark places of the earth are truly full of the habitations of horrid cruelty. Many Tanese have been taken to Erromanga by vessels, to aid in the collection of sandal wood, who have never returned to their own island, and so the Tanese take revenge whenever they can; and in like manner, if a Tanese falls into the hands of the Erromangans, his doom is certain. The poor Erromangan should never have been sent on shore, or permitted to leave the vessel, for those on board must have known that it would be death to him. How sad to think of the horrid scenes which were being transacted around us.

"This evening, we remained long on deck, to witness one of nature's sublimest and most awful works—a volcano in action. It lies about four miles from Port Resolution. A grander scene it is scarcely possible to conceive. The light which it emits can be seen at sea, for a considerable distance, during the night. The outer edge of the cup of the crater is about a mile and a half in circumference. Slight explosions occur at intervals of eight or ten minutes. When these explosions take place, quantities of lava are thrown up into the air, accompanied by a noise resembling heavy thunder, causing the earth for miles around to quiver.

"Tana is an island about 100 miles in circumference. It is

peopled by various tribes, speaking different languages. This diversity of dialect will always prove a serious barrier to missionary operations on this island, and retard its complete evangelization. The Tanese are rather under than above the common size of men, and of a very dark copper colour.

"*19th.*—Left Tana this morning with a favourable wind. About 12 o'clock we were abreast of Aniwa,* a small island, 20 miles distant from Port Resolution. A boat was lowered, and Capt. Morgan, accompanied by Messrs. Turner and Nisbet, approached the shore, with a view to open a communication with the natives. A number of people soon collected, but seemed afraid to venture out to the boat, which lay off and on, at a short distance from land. After a time, a canoe ventured to the boat, and was soon followed by others. At last the principal chief came off. He had lived for some time at Port Resolution, and was acquainted with the dialect spoken there, so that Mr. Turner could converse with him. He expressed a desire to have native teachers, but there were none to dispose of. The brethren left him pleased with the interview, and promised to bring teachers for his island during the next voyage. The boat returned after an absence of two hours.

"In the course of the afternoon the Island of Erromanga hove in sight. This island will long be remembered, as the spot where Williams fell. Various attempts have been made to introduce the Gospel among its benighted inhabitants, but these have hitherto failed. It seems at present to be impervious to the entrance of the truth. This state of things is to be traced to the conduct of men from Christian lands, and bearing the Christian name. The poor Erromangans have, in many instances, been butchered with wanton cruelty. This island seems to have suffered more than any other from the cruelty of sandal wood traders.

"As we expect to reach Efate, or Sandwich Island, to-morrow, it was resolved to have a special meeting for prayer this evening. The results of our visits to this island are likely to be important, and we have felt the duty of unitedly and earnestly imploring Divine guidance and aid. It added not a

* By the first visitors the name was spelled Nina, but the missionaries now regard Aniwa as more correct, the accent being on the second syllable, which has the sound of long *e*, as in the English word "meet."

little to the interest of our meeting, that at the very time it was held, we sailed along the blood-stained shores of Erromanga.

"*20th.*—This afternoon we sighted the Island of Efate. To this point of our voyage we have looked forward with considerable solicitude. The Samoan teachers, who had been left on this island, as soon as they discovered the vessel in the distance, put to sea in their canoes, and boarded us. They have a melancholy tale to tell. . Four out of nine teachers have been laid in their graves, since the last visit of the vessel, besides two women. The whole party had been ill for months with fever and ague, and the survivors are still in a very debilitated state. Efate, though a lovely island, promises to be an unhealthy field of labour—at least to Samoans.

"The report which the teachers gave of their treatment, labours, and trials, was by no means so encouraging as we expected. In some instances much kindness had been shown them by the natives; in others they had been ill-treated, and their lives at times were in imminent peril. The attendance of the natives at the Sabbath services has been very fluctuating. There were not more than ten or twelve regular hearers at any of the stations. It has been the practice of the teachers here, as at other islands, to follow the natives to their plantations, and instruct them there. We were pleased to find that, amidst many discouragements, the influence which the teachers had acquired was considerable. They had been instrumental in some instances in putting an end to war, and effecting a reconciliation between contending parties. Through their means, also, the lives of several children had been spared, for infanticide prevails to an awful extent on Efate. Their presence has likwise been the means of giving a check to cannibalism. On the whole, we trust that they have been instrumental in doing something for the Redeemer's cause on this dark island.

"During their residence on Efate, the teachers have found a warm and steady friend in Sualo. When Samoan teachers first landed on Efate, his joy was great. He placed himself under their instruction; and is now able to read the word of God in his native tongue. It is to be hoped that this man, if he has not yet felt the saving influence of the Gospel in his heart, will yet be made a monument of sovereign grace. He

now lends all his influence to the diffusion of the gospel of peace. At present he is much troubled, as he has two wives, and he knows that he is living in sin. Sualo is now along with the teachers, who came on board this afternoon, and we are pleased with what we have seen of him.

"*21st.*—This morning we entered a beautiful and spacious bay. It is near the head of this bay where the teachers are settled. The names of the stations occupied at present are Olokolo* and Pango. The bay is formed by two points of land, the distance from point to point being about sixteen miles. As you advance to the head of the bay, two small islands, connected with the mainland by reefs, but separated from each other by a deep channel, stretch nearly across. Inside of these islands, there is a beautiful harbour, safe for ships of any size. We did not enter the harbour, but lay outside in the bay. It was in this harbour, that the *Cape Packet*, of Sydney, was seized in the year 1842, and her crew massacred. In this massacre, as far as we could learn, there were some mitigating circumstances. The instigators of it were a part of the crew, natives of New Zealand, Borabora and Oahu. The natives acted in this matter, only as they were directed by others.

"A great portion of this day has been spent with the teachers and Sualo, in receiving from them all information respecting the island and other matters. Among these items of intelligence, they have given us a full account of the massacre of the crew of the ship *British Sovereign*. The following are the leading particulars: In the month of April, 1847, this unfortunate vessel was becalmed, during the night, close by the land. The ground swell of the sea soon drove her ashore. Notwithstanding efforts that were made to tow her off, she struck on a sunken rock, filled, and went over. The crew took to their boats, and were saved, with the exception of one man. The natives among whom they landed received them kindly, and wished them to remain with them. Some of the property, however, which they had succeeded in saving, was stolen from the beach; and on this account they concluded to

* Or Erakor. This illustrates one of the difficulties of the Samoans, in acquiring the languages of the New Hebrides. They have not the *r* sound, and use that of *l* instead; and with them every consonant is followed with a vowel. So that they called Erakor, Olokolo; and Eratap, Olotapu.

leave, and travel along the side of the island, in hopes of finding a vessel in some harbour or bay. About the 26th of the month, as nearly as the teachers could remember, they heard the natives shout out, '*A boat! a boat!*' This was at a place called Eratap, where Mose and Setefana were stationed as teachers (the latter was sick at the time). This proved to be one of the boats of the *British Sovereign*, containing two of the crew, who had parted with their comrades on the night of the wreck, and were now in search of them. They were making for the land in hopes of getting some food, as they had nothing to eat. As soon as the natives saw the boat, they resolved to seize her, and made preparations accordingly. When the design of the natives was known to Mose, he jumped into his canoe and paddled out to the boat, which, by this time, was surrounded with natives, and called out to the men to pull off, or they would be killed. The natives were enraged at this, and ordered him to be off, and leave them to kill these men. The teacher cried out, 'No, no! have mercy on these men,' and entreated the chiefs present in their behalf. The boat was now seized, and the men taken on shore. One of them was led to the house of Nusammi, a Tongan. The other, whose name was Jones, was kept by the teacher. Mose requested that Jones should go to his house. Melu, the leading chief, objected, and insisted that Jones should go with him. The teacher was obliged to yield, but would not leave Jones. As soon as they entered the chief's house, the women and children began to cry; and this was a signal that he was safe for the present. In the meantime, the other man was led out of Nusammi's house, under pretence of being led to Jones, and killed in the path. No sooner was the murder of this man made known to Melu, than he cried out, 'Let us kill this fellow also,'—referring to Jones. Mose, after much entreaty, succeeded in getting him out of the hands of the bloodthirsty savages, and led him to his own house. On the Sabbath after these events took place, the teachers heard a great shouting outside. Mose ran to see what was the matter. He met Melu, the chief, who told him they were going to kill some foreigners. Mose said, 'No, no! have mercy on them; they are the countrymen of the missionaries!' The chief replied, 'You have no business with these men; they do not belong to

the religion ship.' Mose was going to rush to the spot where they were, but Melu became enraged, and told him they would kill him too. The other teacher, who was sick at the time, called out to Mose not to interfere. These foreigners were the remainder of the crew of the *British Sovereign*. They were all murdered in cold blood, with the exception of a little boy and two men, who swam to their boat, and escaped; but the men were afterwards massacred at the Island of Fila, one of the small islands on the bay, of which I have already spoken. The little boy has since been recovered by Mose, and is now with his friends in New South Wales. Such is the account furnished by the teachers of this awful tragedy. It is one of the most unprovoked massacres of which we have any account. In most of the massacres which have taken place of late years in the islands of the Pacific, the natives have been influenced by motives of revenge for injuries received; but in this instance the love of human flesh and the desire of foreign property appear to have been the exciting causes. Ten of the dead bodies were eaten at Eratap, and the rest were distributed among the surrounding villages, where they were likewise eaten. We received from the teachers an account of the distribution of at least twenty-two bodies. According to the established customs of Efate, every village that has received a body must give one in return to Melu and his people.

"*23rd, Sabbath.*—After leaving the large bay yesterday, we shaped our course for a large harbour about fifteen miles distant, which had not been visited before, except by teachers.* In addition to our former company, we had on board Mose and Sualo. After standing out to sea for the night, we entered the harbour this morning. At the entrance of the harbour great numbers of canoes came off to trade, but Mose and Sualo told them that the day was *taboo* (sacred), and so they left us We beat up the harbour a distance of six or seven miles. A more spacious and splendid harbour I never saw. In all directions the scenery around is picturesque and lovely. When you are inside of the harbour it is landlocked, and you can scarcely tell where you entered. It extends beyond the place where we anchored, and seems to branch off in different directions.

* This is Havanah harbour, where Rev. Mr. McDonald now labours.

Our Sabbath morning services were interrupted by the bustle occasioned by the tacking of the vessel.

"About midday we came to anchor off a village, which Mose had visited before. No canoes came off for a long time. At last, after many signals, one canoe ventured within speaking reach. As soon as the natives learned that Mose and Sualo were on board their fear was gone, and several other canoes came off. The shyness of the poor natives may be accounted for. It was at this very place that, a few years before, the crews of three sandal wood traders, after shooting about one hundred of the natives, had smothered as many more by fire at the mouth of a cave in which they had taken refuge. Humanity shudders to think of such fiendish deeds. The natives of this place pleaded with the teachers who visited them, that they also might have teachers, supposing that their presence might prevent foreigners from firing on them.

"*24th.*—This morning the chief came on board. He made a request for teachers. We learned, however, that this district was unhealthy, but that a better place could be found a few miles distant. A difficulty now occurred, for this chief was at war with the district where it was intended to settle the teachers. He saw, however, the reasonableness of the objection which was made to their living with him, and consented, though with much reluctance, that they should settle at the other place. He was told that the teachers were designed for his people, as well as for the other district, and that they should visit him often. He assured us that the teachers would not be molested in any way by the war. After receiving a present, he left us, greatly pleased at the thought of having teachers so near to him.

"About mid-day the anchor was weighed, and we sailed down to the place, where it was designed to leave the teachers, if the door should appear open for them. We had previously sent word to the chief of our intended visit, and requested him to come on board, when the vessel would heave to off his village. As we approached the place, we saw the chief put off in his canoe, but he was afraid to come near the vessel. After all friendly signals failed to bring him, a canoe was lowered, and the Samoans were sent in her, with a request to the chief to come to us, as we were his friends. He mustered resolution

to board us, after considerable delay. Our object was stated to him, and he was rejoiced at the prospect of getting teachers. Mose and Lailusi, both Samoans, were chosen for this place.

"When the time for landing the teachers arrived, Mr. Powell and I requested the captain to allow us to accompany them on shore. We entered the long boat, which contained the teachers, their luggage, and the chief of the place. We found a great number of natives on shore ready to receive us. All the men were armed with their bows and arrows, spears, clubs, etc., but this is common in all the islands where the Gospel has not been introduced. After landing, we beckoned to the chief to lead us to the village, which lies about a quarter of a mile from the shore. The path led through a very thick bush. The village was unlike anything that I had ever seen. Every house stands in the centre of a little yard, surrounded by a fence of reeds, tastefully and beautifully interwoven. These little yards are kept constantly swept and clean. The houses are of an oblong shape, covered with thatch, made of the sugar cane leaf, with an open space in front, about three feet high and eight or ten feet long, which answers the purpose of door and windows. We walked through the village, much to the consternation of the women and children, who had probably never seen a white man among them before. The native who acted as our guide, conducted us to the "great house" of the village. It measures 120 feet in length, and 30 in width, and is of proportionate height. From the roof of the building, a vast number of bones were suspended by strings—bones of men, beasts and birds. We could not learn the design of this, but we ascertained that the dignity of a chief may be estimated by the number of bones in the "great house."* Our guide next conducted us to the public dancing place at the outskirts of the village. It is a circular piece of ground, in the midst of a dense grove, and contains about an acre of land. In the centre of this spot, there are about fifty logs of wood placed in the ground, in an upright position. They are arranged in an orderly manner, with passages between them. On the logs of wood, a variety of figures are ingeniously carved, and stained with different colours. Our ignorance of the language did not

* We have not heard of this curious custom being found anywhere else, except at the Andaman Islands, in the Bay of Bengal.

enable us to ascertain, whether these figures were designed for ornament or objects of worship.* The dancing ground appeared as if it were much used for its unhallowed purpose. It is usually in the night season, that dancing is practised among the heathen, and it may be literally ranked among "the unfruitful works of darkness."

"After seeing all that was to be seen, we returned to the house of the chief, where we found the teachers and their luggage. By this time a large concourse of natives had assembled, all armed as usual. As it was now time to leave, we concluded to have prayer with the teachers before parting with them. Sualo, who had also come in the boat, told the natives that we were now about to offer prayer to the true God, and requested them to kneel down and be quiet. In an instant all were squatted on the ground. Many of them covered their faces with their hands, and their appearance at first was most grave. In a little time, a titter was heard here and there, which at last increased into loud laughter. Next commenced a chatter of tongues, and by the time the prayer was over, the sound of our voices was scarcely audible. Such conduct as this, however, is not to be wondered at. It would excite surprise if it were otherwise. I trust that the time to favour this poor benighted people has at last arrived.

"We now bade adieu to the teachers and walked to our boat. After we had pushed off from the shore, several natives ran to the bush and plucked green branches, which they waved to us as an emblem of peace, until we rounded a point of land, which concealed us from their view. We returned to the vessel, delighted with what we had witnessed, but our pleasure was a little neutralized, when we found that we had overstepped the bounds of the time allowed us.

"*25th.*—Another interesting day. God has smiled on another attempt to settle teachers on Efate. This morning the vessel hove to at the mouth of the large harbour. The Captain and Messrs. Turner and Nisbet, went on shore and brought off the chief. He had heard before of teachers being left at the large bay, and wished some for his land. Iona and Simona,

* It has since been ascertained that these logs are hollowed to form drums, that they are erected in honour of departed friends, and that it is the practice in their dancing to beat them, thus making a noise heard for miles.

both Samoans, were set apart for this place. As both of them were ignorant of the language, Sualo kindly consented to remain with them for two months. The Captain, who is extremely careful of all under his charge, had so much confidence in this people, that he again permitted Mr. Powell and me to accompany the teachers on shore, as we were anxious to go. I shall long remember the visit. We found a large number of natives ready to welcome us. No sooner had we stepped on shore, than they crowded around us. Their joy at our presence seemed to have no bounds. As many as could get near us, had their arms round our necks and bodies, and those who could not get near enough for this, grasped our hands or arms. For a time we were complete prisoners. It would have been quite as agreeable to receive the congratulations of our new friends in some other form, but it would have been cruel to repress so generous a display of feeling. After the first burst of feeling was over, we were subjected to a more minute examination. My coat was taken off, vest unbuttoned, and breast of my shirt opened. To please the natives, I had also to take off my shoe and sock and expose my bare foot. My shirt sleeve was likewise rolled up, and my bare arm exhibited to the public gaze. Many of them felt my skin, to satisfy themselves that I was, like them, composed of flesh and blood. I cheerfully submitted to their scrutiny, for though notorious cannibals, they had thoroughly won my confidence. Everything appeared to astonish them, and they gave vent to their surprise in the loudest and most noisy exclamations. As soon as the curiosity of the natives was satisfied in a measure, we left the beach, and walked a short distance inland to the village. After viewing the village, we bade adieu to the teachers, and returned to the boat and came on board the vessel."

In this his first meeting with savages in their original condition, Mr. G. showed that gift, for which he was afterwards so remarkable, of gaining the goodwill of these wild but simple-minded people—a gift which has been characteristic of other successful missionaries. In such cases he trusted them, and in this way inspired their confidence. He committed himself, unarmed, freely to their power, on the principle of Bishop Patteson, that his defencelessness was his best defence, and unless there had been some other cause to excite them, he would be safe.

"The propriety of occupying Efate with missionaries at the present time, was again made the subject of serious and prayerful consideration. It was agreed on all hands, that it would be inexpedient and hazardous to land at the large bay, and though things were favourable at the harbour now, the natives were still untried. Our only alternative was to return to Aneiteum, where the door, as far as we could judge, was open, and the demand for missionary labourers imperative. The field at Efate, however, appeared so inviting, that it was our united opinion, that it ought to be entered at the earliest possible moment. The large bay had already been visited by the priests, and they informed the teachers of their design to return again. They would have remained at the time, but were afraid to land.

"Efate is an island about 120 miles in circumference. It is the loveliest island that I have seen in the Pacific Ocean. Most of the islands in the Pacific are of volcanic origin, and appear like the tops of rugged mountains rising out of the sea, with ridges of table land around their base. On Efate, however, there is much level land, and the scenery is agreeably diversified by gentle ridges of mountains in the interior. The whole island is likewise indented with splendid bays, harbours and rivers. Nothing can exceed the luxuriance of the vegetation. It comes up to the idea that a lively imagination is apt to form of a tropical clime.

"*29th.*—After leaving Efate we shaped our course for the New Caledonia group. When we were within about fourteen hours' sail of this group, the wind veered round to the west, and our captain thought it advisable to alter his course for Aneiteum, and after landing us to return to the New Caledonia group with the prevailing S.E. trades. We reached Aneiteum to-day, and we feel thankful to God for bringing us to the place which His providence seems to have marked out as the scene of our future labours. O that God would prepare an open door on this dark island for the entrance of His truth! May He give the sanction of His blessing to the efforts that may be made for the furtherance of His cause!"

We have thus given nearly in full Mr. Geddie's journal of his first voyage among the islands, as it graphically describes the scenes presented in introducing the Gospel among their

barbarous inhabitants. Similar scenes were witnessed on all the voyages of the Mission vessel.

Aneiteum being now fixed on as their field of labour, no time was lost in landing the missionaries and their goods, and in making the preparations necessary for entering upon their work. The island being small, it was deemed unnecessary for Mr. Nisbet to remain. He accordingly returned to Samoa in the *John Williams*. Two weeks later, Mr. Geddie writes:

"Our first object after landing, was to prepare accommodations for ourselves, our teachers, and the Samoan servants whom we had brought with us. The teachers whom we found at the station, gave up their house to accommodate the Rev. Mr. Powell, Mr. Archibald, myself and our respective families. It is a small, wattled and plastered building, containing three rooms. We felt thankful for this humble habitation in so inhospitable a land. Few missionaries, on their first landing, enjoy such a privilege.* Our Samoans erected a temporary house for themselves, which they covered with plaited leaves of the cocoanut tree. A small building was likewise made, to contain our property. All these arrangements were completed by the close of the first week after we landed.

"The *John Williams* remained with us a week, during which time our property, etc., was landed. This dear vessel, in which we had spent some happy weeks, took her departure on August the 6th. I shall not soon forget our emotions, when she weighed anchor and spread her canvas to the breeze; anxiously did our eyes follow her, until she faded from our view in the distant horizon. We now felt, for the first time, something of the stern realities of missionary life, cut off as we were from the endeared society of Christian friends, and surrounded by a degraded and barbarous people. But though severed now from those with whom we could take sweet counsel, we were not alone. O no! I believe that we have His presence, at whose command we had come hither, and whose promise is, 'Lo, I am with you always.'"

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*We suspect, from what we have learned from others, that most missionaries now would consider themselves as having very hard times, if they had no better accommodation than he had even for some time after.

Chapter VIII.

FIRST YEAR'S LABOURS.

1848–49.

BEFORE going further, we must give some account of the island, which we shall do principally in Mr. Geddie's words :—

"The island of Aneiteum is the most southerly of the New Hebrides, and is situated between 20° 9′ and 20° 16′ South latitude, and between 169° 41′ and 169° 47′ East longitude. It lies from east to west, in shape like a pear, with a circumference of about forty miles. Like most of the other islands of the group, it is of volcanic origin, and presents the appearance characteristic of such. It is mountainous, and the scenery in general is rugged and bold. Instead of a gentle undulation of hill and dale, the observer beholds a cluster of mountains, thrown together in the most romantic confusion. In the interior of the island, these rise to the height of 3,000 feet above the level of the sea. In many places the high lands are indented by deep ravines, abounding in natural waterfalls or fertile valleys, which the natives cultivate with advantage.

"It is seen from a great distance—some say sixty miles. The first thing that strikes the eye on approaching is its mountains, which gradually rise upward till they pierce the clouds. Next may be seen a ridge of hills of all sizes and various shapes, which seem to cluster around the base of the mountains as if to do homage to them. A girdle of table land, varying in width from one to three miles, encircles the whole. This belt, however, is not uniform, for it is broken in many places by the high lands which project into the sea. These occasional interruptions are a great hindrance to comfortable and safe travelling round the island.

"One of its distinguishing advantages among the southern

islands of the group, is its fine harbour, which is situated on the southern side of the island. It is formed principally by a coral reef about a mile and a half distant from the shore. It is spacious, easy of ingress and egress, sheltered on all sides except from the west, and has good anchorage for all classes of vessels. This coral reef runs round a great part of the island. It answers the purpose of a defence against the effects of the billows. In those places where this natural breakwater is wanting, the shore is always precipitous and bluff—affording evidence that no rock, however hard and massive, can resist the wasting action of the waters. A more effectual bulwark against the continuous assaults of the ocean, cannot be conceived, than these reefs. It would repay the lovers of nature, to go far to witness the scenes which the reefs sometimes exhibit—scenes as lovely as they are grand. I have frequently gazed on them with a thrill of admiration and delight. Conceive the mighty billows of the fathomless ocean, suddenly arrested in their course by these breakwaters. As soon as they come in contact with the swell, which the reef presents, they rise 5, 10, or 15 feet in height. For a moment they exhibit the appearance of an aqueous wall crested with foam, then they bend majestically over the reef and mingle with the placid waters of the lagoon inside. In these reefs, produced by the growth of polypi, we cannot fail to recognize an illustration of the wisdom and goodness of a benignant Creator. Many an island in the vast ocean would sooner or later be submerged, were it not for the protection which they afford. 'How manifold, O God, are thy works; in wisdom Thou hast made them all.'

"Aneiteum is inferior to the Samoan Islands in fertility, but it will compare favourably with the Sandwich Islands, where there is enough raised for the support of the native population, and a considerable surplus sold to the ships visiting the islands.

"The sides and summits of the mountains are in most instances covered with a rich coating of forest trees, and a luxuriant undergrowth of creeping plants. The layer of soil here is thin, and projecting stones often meet the eye; but it has a dark and rich appearance. Another kind of mould is found on the hills which surround the mountains—it is a kind of stiff, red clay, and bears a resemblance to burnt brick. On some of the

islands, it is of a bright red colour. I have seen small quantities brought from the island of Erromanga, that might easily be mistaken for vermilion. It is much prized by the natives, and is used by them as a pigment for colouring their faces. These reddish hills are usually covered with reed, or long grass, though in spots they are bare. This portion of the soil, when irrigated, seems well adapted for the purposes of vegetation. The most valuable portion of the soil to the natives, is the ridge of table land which lies near the shore. Here the soil is a rich alluvial deposit, with a considerable admixture of vegetable matter. It is of a dark colour, and remarkably fertile. The natives make most of their plantations on this low ground, and from it they derive their chief means of subsistence.

"In some places swamps are formed on the low ground, by embankments of earth, which sometimes intervene between it and the sea shore, and thus prevent the drainage of water which falls in the rainy season. The most extensive swamp on the island is in the immediate neighbourhood of the Mission premises, at this station. The miasmata arising from such spots in a tropical clime, are always prejudicial to health. The natives indeed seem to breathe the contaminated atmosphere with comparative impunity, but to foreigners its effects are most baneful. The diseases generated by these unhealthy spots, are the jungle fever of India, and fever and ague."

The work of the missionaries during the first months of their residence on the island is thus described in a letter from Mr. G., on the 16th November, 1848:—

"At our first landing the natives manifested but little interest towards us, and we could read displeasure in the countenances of many at the time. We were surprised at their coldness and indifference, but it gave us no concern at the time. The cause has since been explained. We have lately been told by Nohoat, the chief, that the natives came to him and requested him to prevent our landing. They did not wish us to dwell among them—not because we were missionaries, but because we were foreigners. They said that other foreigners had come among them, and taken a great deal of their land, had stolen their wives and daughters, and robbed their plantations, and they expected that we would do the same. Nohoat's answer was, that he would not oppose us, and moreover, he said, if we

took their land from them, they must only retire to the bush. Nohoat acknowledged that he had told his people they might steal from the missionaries, and annoy them in every way they pleased, as in that case they would get tired and leave, but not to kill them, as that would get him into trouble.

"After we had been on shore a few days, the natives began to find out that they had nothing to fear from us. Our *notho opune* (good conduct), as they say, was to them a matter of surprise. Often would they say to our teachers, 'What kind of foreigners are these?' The evil conduct of our countrymen in these distant islands has taught the poor natives to associate with the name of foreigners everything that is bad. The absence, too, of firearms in our humble habitation was unaccountable to them. If they visited the sandal-wood establishments in our neighbourhood, or the station of the Roman Catholic Mission, they beheld their cannons, and muskets, and other implements of destruction. In our peaceful abode, instead of these things they saw our wives and children—the emblems and pledges of peace in every land, and among every people. The confidence of our new friends was soon gained, and for some weeks our house was crowded from morning until night. Numbers came from a distance to see us. It would have been more congenial to our feelings to have had less of their company, but we were willing to submit to much inconvenience in order to secure their favour.

"I have alluded in some of my former communications to the presence of French Roman Catholic priests on this island. As they were ignorant of the language, and had made no efforts to extend their influence, we felt that there was no time to lose in preoccupying the ground. Our advantage over them was considerable, as we had two teachers who had been resident on the island, and one of them was tolerably acquainted with the language. Mr. Powell and I commenced at once to visit the several villages within reach, and in the course of ten days after landing, we had visited nearly all the shore within a compass of five miles on each side of us. Through Simeona, the teacher, who acted as our interpreter, we stated to the natives our object in coming to reside among them, exhorting them to forsake their false worship and embrace the religion of the Gospel. In almost every instance success was the result,

All the villages readily consented to do as we had requested them. About this time a chief from Tana came over to visit the island, whose presence we feared would give us some trouble. He took up a bold position against us, and strongly urged the people to have nothing to do with us or our message. He told them that missionaries had formerly landed on Tana, and all the people died, so they drove the missionaries away, and death had ceased among them. We met this fellow on several occasions, but all that he said seemed to make but little impression on the people. Thus has Satan, in the person of this opponent to the truth, met us early in the field. Among others who have come over to us is Nohoat, the chief, a very degraded man, yet not beyond the reach of sovereign grace.

"As we were desirous of exploring every part of the island, we resolved to go round it in our boat. We performed our first voyage about three weeks after our arrival. It occupied two days. We left our own station in the morning, and after sailing about five miles we passed a romantic-looking little bay. Kariheth, one of the principal chiefs of the island, lives here. We had previously visited this place, and made arrangements for the settlement of a teacher, so we did not call."

In regard to this previous visit, he says in his journal: "We had previously visited this place by land, and had agreeable intercourse with the natives. It is a romantic and fertile spot. Iapai resides here. He is said to be the greatest warrior on the island, and his name is a terror to his enemies. He is an elderly man, but still vigorous and active. He showed more pleasure to see us than Thacklef, his brother. There was something prepossessing in the manner of the man, which made me almost forget that he is one of the most ferocious cannibals on the island.

"As we sailed along the coast we saw several small villages on shore, but we could not find any safe entrance through the reef to visit them. Towards evening we reached the land of Mapuelo, another principal chief. As we could not pull our boat near the shore on account of shoals, we sent word of our arrival to the chief, and requested him to come out to us. He soon made his appearance, accompanied by several natives. We stated our object to him. He said it was good, and expressed a wish to have a teacher. He invited us to go on

shore and spend the night with him, but we declined, as we wished to go on to Epege. The sun had set before our business with Mapuelo was over, and we had yet six miles to go. It was quite dark by the time that we got outside of the reef. Our course lay along a reef-bound coast, to which we were all strangers. We found as we sailed that the breakers extended far out to sea. Instead of sailing near the land, as we had expected, we found it necessary to keep a long way off, in order to weather the reefs. The night became so very dark that Mr. Powell and I concluded to stand out to sea for safety. Our Samoans soon became alarmed at this movement, and pleaded with us to reverse our course ; for they dread nothing more than distance from the land. We were obliged to yield to their solicitations. The sound of the breakers was our only guide, except when we now and then saw the crest of an angry wave rush past us at a little distance. After much difficulty and some danger, we succeeded in effecting an entrance through the reef. Our boat was several times carried over the top of the breakers, and on one occasion she touched the reef, but was not much injured; our wonder was that she was not broken to pieces. We reached Epege during the night. This is the place where the Rarotongan teachers who landed from the *John Williams* were settled under circumstances peculiarly favourable. We found the teachers well, and quite delighted with their station and prospects. After partaking of something to eat, and commending ourselves to the Father of mercies, we lay down on some mats which the Rarotongans had spread out for us, and we soon forgot the anxieties and fatigues of the day in a refreshing sleep.

"Next morning when we awoke we found the house filled with natives, who had collected to see us. Among others was Iata, one of the petty chiefs of the place. He told me much about his own goodness and good deeds. Among other things, he told me that he had prayed to Jehovah for some years past. The first teachers who landed on Aneiteum had settled at this place. Although the teachers did not accomplish much, they certainly made a favourable impression on the natives. At length, in consequence of sickness among the families of teachers, and some difference between them and the people, the deputation who visited the island in the *John Williams*, in

1846, agreed to remove them. Great was the joy of the people when teachers were settled among them once more.

"Early in the day, we left Epege and shaped our course homewards. On our way we put into a place called Annaunse, another district of the island. The principal chief was dead, and no successor had been chosen. We called the people together, and explained to them the object of our visit. They consented to forsake heathenism and embrace the Gospel, or rather place themselves under Christian instruction. A teacher was promised to them. About 8 o'clock p. m. we reached home, having accomplished our visit round the island in two days.

"Since the above visit was made, our boat has been round the island two or three times, and touched at other places than those mentioned. The most important of these is Aneito, the residence of one of the great chiefs of the island. His name is Vialeth—quite a young man, not more than twenty years of age. The last time that I visited his land, I preached to him and his people on the Sabbath day, in their own language. They said that the *alaiahen* (new religion) was very good; and that they would like to be taught. As this is perhaps the most populous district in the whole island, a teacher was promised to them. I asked if they would give the teacher land for a plantation, and aid him in the erection of a house. An affirmative answer was at once given. I told them that this part of the island was unhealthy, and asked them to shew me the spot where the teacher was to build, that I might judge of its suitableness. Vialeth said, 'The land is before the teacher; let him choose to dwell where he pleases.' Should a regular station be opened on the other side of the island, Aneito is the place. It lies between the land of Mapuelo and Epege.

"After landing, we lost no time in erecting a house. It was neither congenial to health, nor convenient, for so many of us to live together in the same building. I had brought with me from Samoa, a frame and some other materials for a house. We all put our shoulders to the work, and wrought hard at it, except when our labour was interrupted by duty. The house went on briskly for a time, but we soon lost the assistance of the Samoans whom we had brought with us. About three weeks after our arrival, they were laid up with an acclimating disorder. Through the kindness of God our health was preserved, and we were

still able to go on with the work. Their illness lasted for about two weeks. We could get little or no assistance from the natives, even by offering payment. The whole expense was not more than £10 or £12.

"The house is now completed, and we have been living in it for about three weeks. It is a neat building, eighteen by thirty-two feet, wattled and plastered, and thatched with the leaf of the sugar cane. As a substitute for a floor, we have fine coral covered with several layers of mats. Humble as our habitation is, we feel thankful to God that in this inhospitable land we have such a shelter.

"Besides a dwelling-house, we have also erected a building, fifteen by twenty-four feet, to answer the double purpose of a chapel and school-house. The frame was a donation from Captain Paddon, the proprietor of the sandal wood establishment in this place. Like our dwelling-house, it is also a wattled and plastered building. In the erection of the chapel, the only assistants were our Samoans; the natives gave no aid.

"I had almost forgotten to mention that we lost no time after landing to commence the study of the language. Our facilities for this were considerable, as we had a teacher who understood it tolerably well.

"The Samoan teachers' knowledge of the structure of the language was imperfect, and their pronunciation incorrect, but still they were of great assistance to us in searching out words. The natives were surprised by our desire to learn their language. Some were selfish and averse to help us, and asked payment for making known the meaning of words. We kept by us a supply of hard biscuits to pay for this service, and it formed a convenient and useful coin.

"Mr. Powell addressed the people in their own language, on the fourth Sabbath after our arrival, and I made my first attempt on the sixth. Ever since, we have preached regularly to the people in their own tongue. Our knowledge of the language is of course very limited, yet we can tell this benighted people some of the simple truths of the Gospel in their own tongue. This is the object, to which I have looked forward with desire for years, and I thank God that I have been spared to see the day, when I can tell perishing sinners for the first

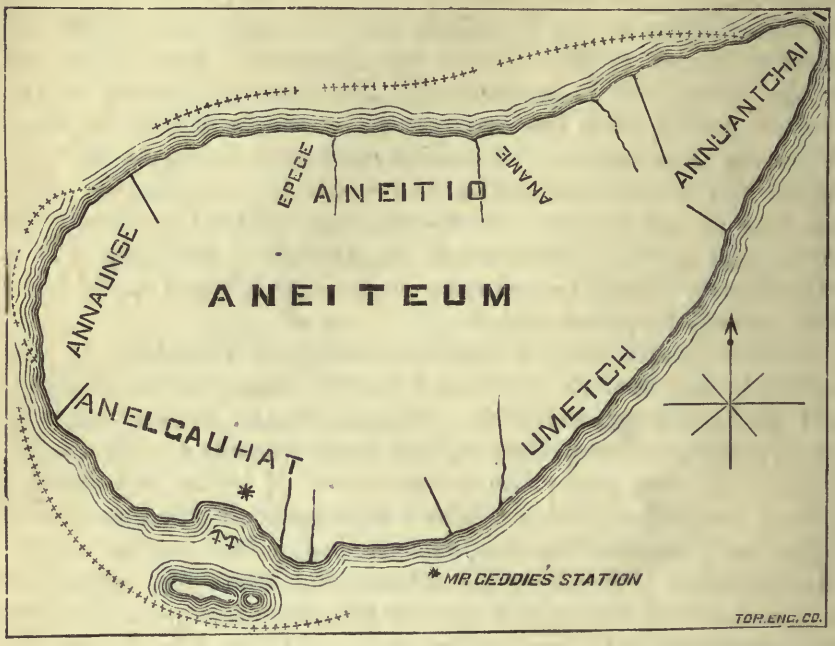
time of a Saviour's love. The study of the language is deeply interesting. After much deliberation, we have settled on an alphabet of twenty-one letters, which we think will represent its several sounds. For some days past I have been engaged in putting our printing press in order. I have already struck off some copies of our first hymn in this language, which the poetical genius of Mr. Powell has furnished; two others are in the press. It is printed with the type purchased in the United States, with the sum given by the ladies of the East River for that purpose. I expect next week to strike off some sheets of alphabets, syllables and words for our schools. The teachers at the several out-stations are waiting anxiously for these, that they may commence their work of teaching. It is well that we brought a printing press—our labours would have been greatly impeded without it.

"After much solemn and prayerful deliberation, it was resolved that Mr. Powell and I should remain at this station, and for these reasons: the opinion of the deputation who accompanied us from Samoa, was unfavourable to our separation for the first year; the desirableness of being together for mutual counsel and advice, which is of unspeakable importance in the early stage of an arduous mission. This station is likewise the most difficult on the island, and there are influences to contend with here which are not felt elsewhere; and besides, it is most likely to become *the* station of the island, and the more efficient that our commencement is, the better.

"As to the location of Mr. Archibald, we felt that his services could not be turned to much account here. It was his own wish, also, to be stationed at Epegé, which place he had previously visited. It was therefore agreed that he should be appointed to the place of his choice. His appointment, however, is temporary, for we have yet to learn whether the place is of sufficient importance to warrant the expense necessary for a foreign teacher.

"Epege is about twelve miles distant from this place by water, and seven or eight miles by land, but the path is mountainous and rugged. The intercourse between the places is frequent, as we have arranged to visit all the out-stations once in two or three weeks, and in case of any emergency the land path is at our service.

"The island contains five divisions, and we have the satisfaction of seeing four of them occupied already. A house is ready for the teacher in the fifth, and we hope to see it supplied in a few days.



"The location of the teachers we felt to be a solemn matter. In all our appointments, we have done what we deemed best for the glory of God, and the best interest of the Redeemer's cause in this land of darkness. I feel thankful that we have met with so little interruption in carrying out our arrangements. May God give the sanction of His blessing to all that has been done!

"Previous to the departure of the teachers, we had a solemn season here. On the first Sabbath of September, the ordinance of the Lord's Supper was dispensed; the number who communicated on the occasion was fifteen persons, including our teachers, our servants, and ourselves. I preached in Samoan from 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Mr. Powell gave an address in the same language, and dispensed the elements. I con-

cluded with a brief address in English. The whole occasion was one of deep interest. This is the first time that the Redeemer's love has been celebrated in this dark land. Oh! that the time may soon arrive, when many of its dark and degraded inhabitants shall join with us in this ordinance of love!

"On the Sabbath day, we have two native services—one at 9 a.m., and the other at 4 p.m. Mr. Powell conducts one, and I conduct the other. In addition to the native, we have an English service at half-past 10 a.m. for the benefit of our own families, and such resident and transient foreigners, as may choose to attend. The attendance, I regret to state, is small—sometimes as low as six and seldom more than fifteen, for most of them prefer to spend the day in indolence and wickedness, rather than in the service of the Lord. The Tract Society in Sydney has given us a grant of books, to the amount of £10, in order to form a gratuitous circulating library, for their benefit. I trust that our labour for the benefit of our brethren, our kinsmen according to the flesh, will not be in vain in the Lord. But as we have come here to evangelize the heathen, they of course claim our first and chief attention. Their attendance on the Sabbath day is very fluctuating; it has been as low as six or seven, and as high as ninety. Many of them think that it is conferring a favour on us to come and receive our instructions, and sometimes they ask what payment we are going to give them. It is hard to convince them, that we have forsaken friends and home, and that we are supported by dear friends in our beloved land, for their good. This is a stretch of Christian benevolence, which they must understand the Gospel to estimate. Poor people! they will yet know that we have come to seek *them*, and not *theirs*; and I hope to see the day, when not a few will thank God, and bless the Church that has been instrumental in sending the Gospel to their benighted shores. Besides preaching every Sabbath day in our little chapel, Mr. Powell and I are accustomed to go out in different directions, and preach to the people wherever we can find them. This is a deeply interesting part of our work. When we see a native at his work, or amusement, we request him to follow us, and so go on until a little group is collected. Sometimes we collect five or six, sometimes ten, sometimes

twenty, and sometimes thirty. Then we sit down under the shade of a tree, or by the side of a path, or by the seashore, and tell them as best we can of sin and a Saviour from it. Some will laugh, others look serious, some will amuse themselves so as not to hear, and some will turn away in anger. It is very distressing to hear the wicked and irreverent remarks they make about divine things, but generally all will listen to our message. But ah! what a darkness hangs over the heathen mind. It is impossible for persons brought up in a Christian land, to have any just conception of it. Some of our conversations, however, are not without interest. I recollect on one occasion, after addressing a group of natives, one of them said, 'If these things are true which you tell us, how is it that we have never heard of Jehovah before?' This is a question that must be answered by the professed followers of Christ at the last tribunal.

"It is a matter of thankfulness, that in all our visitations we have not met with the slightest interruption or molestation of any kind. On no occasion have we seen or heard anything to awaken our fears as to our personal safety. In this we are privileged above our brethren who were formerly stationed on Tana. They could not venture more than two or three miles from home, and then their lives were in danger. It is our prayer to God, and I trust that many will unite with us, that this state of things may continue. As long as we can venture among the natives with safety, we may cherish the hope of doing good. It would be interesting to record many of our interviews with the natives, but neither time nor space will permit me to notice them.

"Our itinerant labour is somewhat oppressive, and especially at this season, when the sun is vertical, and rain almost every day. We have no roads, but only native footpaths, leading through long grass, reeds, or the luxuriant undergrowth of a tropical clime; and when we come to streams of water, we must wade through, unless a friendly native has compassion on us. Neither Mr. Powell nor I are robust men, yet our health has been mercifully preserved amidst our exposures."

He used to say, that the first person on the island, who ever asked him to conduct worship, was a little boy, whom he met one day, and who said, putting his hand to his forehead and

covering his eyes, "Come, let us do this." Mr. Geddie consenting, he gathered some other boys, and Mr. Geddie held a short religious service with them. The boy afterwards became a teacher.

"For some weeks after landing, the conduct of the natives towards us was all that we could desire, and more than we could expect, from such a people. Though our property was much exposed, none of it was stolen. We began to think, that the accounts which we had heard of the New Hebrides, were not correct.

"A sudden change, however, was soon observed in the conduct of the natives. Our Sabbath day meetings were reduced to a few women and children; articles without number were stolen; some large pigs, which Mr. Powell had brought from Samoa, were speared and eaten; and the countenances of those who visited us were surly. We could not account for this state of things for a time. At last the man who rules the seas, and who is nearly as important a personage as the chief, came one day to our teacher Simeona, and told him that the anger of the people against us was very great, and that they had spoken of burning our houses and driving us away. We lost no time in investigating and ascertaining the cause of their anger, with a view to remove it if possible. The personage in question gave us all information on the subject. The first charge against us was, that all the cocoanuts in the district were *titaup* (made sacred) for several months, and no person was allowed to touch even those which belonged to himself. The whole crop was to be kept in reserve for an approaching feast, but that we and our Samoans did not observe the restriction in the case of our trees. It was thought that the Natmasses would be angry and destroy the cocoanuts. We answered we were ignorant of the restriction, and that if we had known it, we thought that, being foreigners, we ought not to be included; we agreed, however, to respect the *tabu* for the present, but expressed a hope that they would yet see the folly of such a system, as we knew the superstition whence it arose.

"*Second charge.*—We had taken coral from the reef to make lime for our buildings; the Natmasses had smelt the lime as it burned, and so angry were they with the natives for allowing us to take it, that they caused the fish to go away, and

they could not catch them now as formerly. We told them that it was Jehovah, who made the sea and fishes, and controlled them too, but we consented to take no more coral, if they would allow us to burn a kiln which was already made, and which was necessary to complete our buildings. Our request was granted.

Third charge, and gravest of all.—They told us that a romantic-looking hill, the crater of an extinct volcano, as we judge, and immediately in the rear of our buildings, was the place where their principal Natmasses resided. Now they informed us that the only paths by which these beings could pass to and from the sea, led through a piece of land on which we were building our little chapel, and which we were preparing to fence in. They would not mind a small impediment in the path, they said, but they could not jump over a fence ; and we were informed, moreover, that the whole spot of ground on which the chapel stood was sacred. They said they knew well that their Natmasses would not and dare not be angry with us, because Jehovah, of whom we had told them so much, was greater than any of the deities of Aneiteum, but they said their Natmasses would vent their anger on them, and send sickness and death among them. We told them we were ignorant of the things they had told us, and brought the man, from whom we had purchased the land, to state that he had not informed us of its sacredness. We stated, however, that the house which we were erecting on the sacred ground was sacred too, and that we could not make up our minds to remove it, but if they would allow it to stand, we would not obstruct the paths on each side of it, which led from the mountain to the sea.

" Our concessions gave complete satisfaction. The man who rules the seas, and with whom we had to do in this matter, after our *musai* (talking) was over, gave us a present of a few heads of taro, as a token of peace. Since the above transaction took place, the conduct of the natives has become materially changed for the better. Stealing is in a great measure over, much of our property has been returned, and mutual confidence is on the increase. The ruler of the seas gave us slightly to understand, that Nohoat the chief, and the sacred men, were at the bottom of the whole affair, and that if it had not been for them, little notice would have been taken of our doings. He

informed us, that Nohoat intended to make a great feast, and he was afraid that the Natmasses would not give cocoanuts and fish for it, if we offended them, and I presume that the sacred men are excited against us, because they began to see that their craft is in danger. I feel thankful that we have got over this troublesome affair so quietly. The confidence of many of the natives in their Natmasses, appears to be shaken a little, and I trust that ere long they will become worshippers of the true God."

The above incident will illustrate the kind and conciliatory way in which Mr. Geddie dealt with the natives, which we may say was one of the means, by which he gained so much influence over them. There are other occasions, when it is as necessary to exhibit proper firmness in resisting their demands; when they are unreasonable or unjust, a missionary will soon find himself having enough on his hands, if he yields to them. But where the demand is founded on their ideas of right, even though blended with superstitious notions, it is in every way proper to yield to them. In this way the missionary gets their goodwill, and in all likelihood, in a short time, they will grant what he wants. He mentioned to us an incident of this kind, which occurred about this time. When putting up buildings he found some cocoanut trees in the way, and cut down one or two, and was making a fence which would enclose others. In a little while, the old chief came to him in a towering passion. Mr. Geddie spoke calmly to him, but for some time could not learn the cause of his anger. At length he understood, that though he had bought the land, he had not bought the trees growing upon it, and, that according to native ideas, the proprietorship of the two was quite distinct.* When he ascertained the true state of the case, he pled his ignorance of their customs, promised reparation, and the chief was soon pacified; and afterwards he was able to arrange peaceably with the proprietors for the surrender of their rights. Most of the missionaries have since found the same state of things, and acted in the same manner. But one could not bring himself to yield, where

* The idea is prevalent on other groups. Bishop Patteson mentions that after paying for the land, he had to buy every bread-fruit and cocoanut tree upon it. It seems to have been the same in Eastern countries in ancient times. Thus the sons of Heth sold to Abram, not only a field, but "*all the trees that were in the field.*" (Gen. xxiii. 17.)

he had bought the land from one, to pay two or three others for the trees upon it, and resisted a claim so contrary to British law. The result was a quarrel, in which a chief who had been most friendly to the mission, became entirely alienated. The natives acted on their ideas of right, and he wrote home doleful accounts of how they had stolen *his* cocoanuts, while, according to native law and custom, they were not his at all. The quarrel became chronic, and extended, and continued as long as he remained on the island.

"This is an island of much relative importance, and will probably become the key of entrance to the various islands in its neighbourhood. Futuna is only about twenty-five miles distant, and the natives frequently visit in their canoes between the islands. Some natives of Futuna reside on Aneiteum. The island of Tana is only about thirty or thirty-five miles' distance from Aneiteum, and both islands are inhabited by the same race. The intercourse between Tana and this harbour, is frequent. There are three teachers at Port Resolution, with whom we can communicate about once in the fortnight, by means of Capt. Paddon's vessels. The dark island of Erromanga is only about sixty-six miles distant. Even with this island, communication is as frequent as with Tana. We sometimes see Erromangans here, and at present there are two at this place. There is also a small island, called Aniwa, less than forty miles from us, containing a population of 600 souls. We called at it in the *John Williams*. The people were very anxious to have a teacher, but there was none to spare. A sandal wood vessel touched at the same island some time ago, and the chief offered to build a house and provide food for any of the sailors, who would become a missionary to him and his people! An abandoned man, who was discharged from the same vessel at this island, had agreed to accept of the chief's offer, but, fortunately for the poor islanders, he has gone from here in another direction. Besides, there is a regular trader between this harbour and the Isle of Pines, touching frequently at Mare, Lifu, and Uea, of the New Caledonian group. No place in this part of the Pacific, affords such facilities for intercourse with the surrounding islands, as the station which we occupy. I may add, moreover, that Capt. Paddon has kindly offered us free passages in his vessels, to any of the islands

mentioned, whenever we choose to go. We must, however, endeavour to secure a firm footing here in the first place; and could we train up a native agency here, a great work might be done among the islands. The natives of this island might, without difficulty or danger, make their way through Erromanga and Tana, islands at present impervious to foreigners and Samoans, if we except the station at Port Resolution. A mission at this island too, we have reason to believe, will exert a favourable influence on the movements of sandal wood traders. Their acts of blood and violence can scarcely be perpetrated on this group without coming to our knowledge, and we shall ever feel it our duty, for the sake of suffering humanity, to notice such deeds.

"War has hitherto been very common. Nohoat the chief told us lately, that peace had never been enjoyed so long, as since our arrival at the island. He came not long ago to tell us, that there would be no more war, as our religion made it *titaup* to fight. I believe many of the natives are afraid to go to war, as we have often told them, that God sees such conduct and will punish it. I fear, however, that any little excitement would cause them to break through all restraints. The natives will not venture any distance from their houses without a spear or club. Even on the Sabbath day, they come armed to service; but they have learnt from us, that it is *titaup* to bring their weapons into the house of God; and so while we tell them of the Gospel of peace, the front of our chapel is usually adorned with the implements of destruction. The island is at present divided into two war parties. Though they have not been fighting for several months, yet there is no intercourse between them. We have been using our endeavours to effect a reconciliation, but without avail as yet. We have stations among both parties, and all are our friends

"An occurrence took place some nights ago, illustrative of the superstitions of the people. Our attention was arrested at a late hour by an unusual sound. Our teacher Simeona recognised it, and told us that some of the natives were possessed with the Natmass. Mr. Powell and I repaired at once to the scene, about three-fourths of a mile distant. The noise ceased before we arrived, and we learnt that the Natmasses were gone. Three men had been possessed by the Natmass. The account

which they gave was as follows:—A battle had been fought that night between the Natmasses who dwell in the bush, and those who preside over the sea, in which the former were victorious. It appears that the Natmasses of the sea had become enraged with the people, because they were all turning to Jehovah, and neglecting them, and designed to kill them. The Natmasses of the bush, learning the intentions of the others, and being the friends of the people, turned out and attacked them, and thus saved the natives from destruction. Three Natmasses of the victorious party had entered into these men, in order to make this revelation to them. Such was the account given on the spot, and which the surrounding natives appeared implicitly to believe. Whether the men were deceived by their own imaginations, or whether it was a trick of the sacred men to uphold the old system, we could not tell. We stated to the natives present, that these poor men were either deceived by their own imaginations, or they were attempting to deceive others, as we feared. After giving some suitable admonitions, we left them. We can easily glean, from these and other transactions, that there are elements at work, counter to the old system. Oh, when will the dominion of Satan over this people end?

"It is my opinion that missionary work in this island will be slow and arduous. In most of the Polynesian Islands, the natives crowded around the missionaries, and were ready to listen to their instruction; but here the number who come to receive our instructions is small, and they sometimes ask us to pay them for listening to us. We are obliged to carry the Gospel, as it were, to every native's house. Our brethren at Tana experienced the same thing.

"The Mission in Aneiteum is conjointly the Mission of the London Missionary Society, and the Presbyterian Church of Nova Scotia. It is probable that the deputation would have given up the field to our Church at our landing, had I been prepared to negotiate on your behalf, for they regarded it as an eligible field for us. It was my desire, however, to know more about the islands and the prospects of extension, before giving a definite answer. This point will be probably settled on the return of the *John Williams*. If this island becomes ours, it is expected that we will use every exertion to possess the islands

in the neighbourhood, which I have mentioned. In the event of Aneiteum becoming our field of labour, my esteemed colleague will probably be removed to some other part of the Mission field. Should Mr. Powell leave, I may state that it is the deliberate opinion of the deputation who settled us here, that not less than two ministerial brethren should be on this island. The responsibilities of a new and arduous Mission, can only be known by those who have felt them. If you have not the means or the men in Nova Scotia, do plead with the brethren in Scotland, to send at least one labourer by the next trip of the *John Williams*.

"The productions of the island are taro, bread-fruit, yams and sugar. But through the indolence of the natives, these productions are very scarce. Indeed, our greatest difficulty at this station, has been scarcity of food. We cannot procure food of any description from the natives, or at any price. They prefer cleaning sandal wood for rice and hard biscuit, to working on their plantations. The yearly supply of foreign food, which Mr. Powell and I brought with us, is nearly exhausted, and we must have soon suffered, had it not been for the timely arrival of a vessel a few days ago, which has enabled us to renew our supplies. At all the out-stations, the teachers have been liberally provided with food. But though the natives provide for the teachers, their surplus is so small, that they are very unwilling to sell to us. The same God, however, who has fed us hitherto, will not suffer us to want even in this inhospitable land.

"Since our arrival here, God has been very gracious to us. Mrs. Archibald has been the only sufferer from an acclimating disorder, but she is well again. Our labours, mental and bodily, have been great; but we have been sustained under them all. I trust that we are remembered by you in your prayers, and you are not forgotten by us. Unite with us in thanking God for His great goodness, and in pleading for His blessing in time to come. Let us hope that as a Church, we may be instrumental in doing something for Christ in this dark island of the sea.

"The Roman Catholics have a Mission formed on the Isle of Pines. Several foreigners have been residing there for years. It is a cause of deep regret to the Samoan missionaries, that

the Secession Church did not carry out the contemplated Mission to this or neighbouring islands. There is constant intercourse between this and the Isle of Pines."

In a private letter of same date, he says:—

"We have just had a visit of a vessel, the barque *Angeline*, of London, which has been peculiarly refreshing to us. We had week evening services on board of her, while she lay in the harbour, and all her men not on duty attended our service on the Sabbath day. Her captain attended all our devotional meetings while in port. He has presented us with two plain but good mahogany sofas for our little chapel. Capt. Paddon, I have learned, intends to have two made for the same object. I presume they saw that we needed something of the kind. We will now have seats for our families and strangers. The natives sit on the floor, which is made of fine white coral.

"A bell would be an invaluable acquisition to our Mission. If such an article is needful at home, it is far more so here. The natives have no time-pieces, and when they attend our school, they come at different hours. A great deal of valuable time might be saved, had we any means of calling them together at the same time. Moreover, the natives do not reckon the days of the week as we do, and so the Sabbath comes and passes away, and many of them know it not. Had we a bell, this difficulty might in a measure be obviated. I have thought that the children of our Sabbath schools might undertake this object.

"The press is now at work, and I have only six reams of paper, given to me at Samoa. A supply of twenty reams ought to be forwarded as soon as convenient, and twenty or thirty pounds of printing ink. Do not be startled at my demands. I ask for the best of causes.

"You will perceive that my letters are all hastily written. I have never been so pressed as since my arrival here. Between learning the language, teaching school, attending sick, preparing for the Sabbath, visiting adjacent villages, and numberless other engagements, I can scarcely compose my mind for writing, or find time to do it."

We add a few particulars from a letter of Mrs. Geddie written about the same time:—

"We have now been here three months, but we have not had

much time to feel lonely yet. Our husbands have been busy building, and we have attended to cookery, etc., that our servants might assist them. The assistance of the females is as much needed as that of the men, for they prepare all the thatching for the roof, which is a long, tedious job. The thatch is made from the sugar cane leaf, and looks very well when neatly put on. I may here mention that our servants are Samoans, whom we brought with us. We have got very little assistance as yet from this people, nor can we expect much from them, until they can appreciate the object of our coming among them.

"The scenery of this island is romantic, especially around this place. We are living inside a pretty little harbour; the water is quite near our door; the spot our house stands on is elevated, and slopes gently to the shore, which gives us a fair view of the harbour.

"We have three hymns *printed*. The people are very much pleased to hear us sing in their own language. We attempted to teach the women to sew, shortly after our arrival; but we were so straitened for room, we were obliged to give it up until we could get up a building. We have now a nice little chapel, and have again commenced school. Our scholars are very irregular. It is a week since we commenced, and I believe we have had different scholars every day; still they appear highly delighted. We sing the alphabet with them, try to explain to them the way in which words are formed by the letters, etc., and commence and end with a hymn.

"We are not often long without a vessel in the harbour. Captain Paddon's vessels are in every two or three weeks, and there have been several in, on their way to China. There is now a large English barque in the harbour. The captain has been very kind to us; he is quite a gentleman, and we do not feel afraid that our confidence will be abused in treating him kindly, for one of the London Society Missionaries whom he brought out to Sydney, gives him a very high character. Why I say we are not afraid our confidence will be abused is, that several missionaries have been unkindly treated by those seamen whom they had kindly treated. This captain offered us several necessaries, which we were very much pleased to get, as we were afraid of being short, ere we could get our supplies from Sydney. He sends each family a bottle of milk every

morning; this is very acceptable just now, as we had very little, but we shall soon have a supply from our goats."

We readily notice the acts of kindness shown by the head of the sandal wood establishment, and the favourable impressions formed of him at this time, but the missionaries ere long had a very different tale to tell. Mr. Geddie was so unsuspicious and charitable that his first judgments of men were often too favourable.

"Since I commenced this letter, I have heard of two women being strangled on the death of their husbands. This is a custom among them, but it is the first instance that has taken place since our arrival. They also put any helpless children these hapless women may have to death. Surely when we hear of such cruelties we should not count any sacrifice too great, if we can be instrumental in leading them to the Saviour."

Among the abominations of heathenism, in the midst of which the missionaries were called to walk during their early labours, perhaps none were more shocking than the strangulation of widows. The fact of its being done by the nearest relative—by a son if she had one old enough, or if not by a brother, or if she had neither, then by the nearest relative, sometimes even by a daughter!—rendered it the more revolting. The missionaries of course at once set their faces determinedly against the practice, and some of the chiefs promised to discontinue it in their land, but they were either insincere or unable to keep their promises. Within a year of the missionaries landing, they knew of eight cases, and doubtless there were more, as the natives, finding how abhorrent the custom was to their feelings, strove to conceal the deed from them, and of some cases they only heard incidentally. The practice had a very strong hold upon their feelings. The honour of all connected, and especially of those upon whom devolved the work of execution, rendered the deed necessary, and even the woman was often bent on her own destruction.

The teachers and missionaries made every effort in their power to save the poor creatures, but for some time without success. The former, however, did succeed on one occasion in rescuing a woman, when half strangled, from the hands of her murderer. Mr. Powell gives the following account of one of his efforts for that purpose:—

"I had been applied to, to visit a native, who was stated to be very ill. I found the poor creature reduced to a skeleton, lying outside his hut, near a fire. His wife, an interesting young woman, was sitting by his side. I administered a little medicine, with the design of abating the severity of his sufferings, but not with any hope of his final recovery. In prospect of his decease, I requested Iata, the chief of the village, to forbid the strangling of his wife, and he faithfully promised to do so. It resulted as I feared. One day, about noon, our attention was suddenly arrested by the *death wail*. We knew whence it proceeded, and anxiety filled our minds for the safety of the poor widow. I hastened to the spot. The corpse was lying in the open air, surrounded by a number of women, who were rubbing it with finely broken leaves, and at the same time wailing in the most piteous manner. Tears were pouring down their cheeks; many of them were pulling their hair in seeming excess of grief; while so deafening were their lamentations and their shrieks, that I could not stand near them. I looked anxiously around for the poor widow, but she was not there; and I hastened to a house where I hoped to find her, but the search was vain. Returning to the place of weeping, there she sat. I said, 'This woman must not be strangled.' Several women joined me, and said, 'Oh! no, do not let her be strangled.' I commenced leading her away, but immediately several young men (her relatives) seized her, and attempted to lead her in the opposite direction. The women appeared to be assisting me, and the confusion became so great, that they all fell together against a small hut and knocked it down. Again the poor woman was seized, and now all the men took to their clubs. Some seemed determined to prevent the dreadful deed, and others still more determined on its accomplishment. A relation of the poor woman pushed me aside and held up his club in a threatening attitude; and by this time, another of her relations, a powerful young man, had seized her by the necklace, and commenced strangling her therewith. I made an attempt to interrupt the murderer, but he tried to kick me, and pushed me aside with one hand, while he held his victim with the other. Meanwhile, several were standing around with uplifted clubs, and one especially, behind me, ready to prevent effectually any interference on my part. I called

aloud to the chief to come and forbid it, but in vain; and prudence dictated that I must stand aside, and allow the fearful scene to proceed, the particulars of which are too shocking to describe. The women who pretended to join in forbidding the death of this poor woman, held down her arms and legs, while she was being murdered, and, when the deed was done, commenced their awful lamentation.

"After the wretched murderer had held his victim sufficiently long for life to be extinct, the chief came forward and made an harangue forbidding it, at the same time casting a look at me to see whether I observed him. The murderer understood too well this piece of palpable hypocrisy to let go his victim. He called for a strangling cord, but one not being at hand, a strip of bark was brought him, which he drew tightly around the woman's neck, and then left her. He seemed unmoved, and perfectly satisfied with the result of the affair. I could not, however, allow the opportunity to pass without making some effort to awaken his dormant conscience. I therefore gave him a very sharp reproof, which he endeavoured to evade by saying that the deed was not bad in their estimation. I warned him of his sin, and consequent exposure to endless ruin. He evidently felt stung by the reproof, and threatened to kill me, taking up his club, and approaching to intimidate me. I took a firm stand, and told him I was not afraid, repeating also what I had said of his sinfulness and danger. He laid down his club, and shortly after withdrew."

Mr. Geddie's efforts for the same purpose, we shall see presently.

The progress of the work during the following months, will appear from a few extracts from Mr. Geddie's journal:

"*January 1st, 1849.*—Through the forbearance and mercy of God, I have been permitted to enter on another year. Oh! for a heart to praise the Lord for His goodness. If the Lord should spare me this year, it is my desire and prayer, that it may be unlike the past profitless years of my earthly pilgrimage. A review of my past life humbles my soul to the very dust. I have attended too little to the state of my own soul, and have felt and done too little for the salvation of others. O, Father of mercies, endue my soul this year with all needful blessings; enable me this year to discharge all Christian duties;

and give me this year strength, physical, moral, and spiritual, for the arduous enterprise before me. Condescend, O Heavenly Father, to make use of my feeble efforts this year, to do something for the extension of the Redeemer's cause on earth.

"Good news from the dark Island of Tana. The teachers write that the desire for missionaries is great. Some of the chiefs of Port Resolution came to them, and made an earnest request to have instructors settled among them. What a mercy that the door is opened on Tana once more! Oh! that there were missionaries to enter in and take possession of the land! I know not when the Macedonian cry of the poor people will be answered.

"*30th.*—Arrived, *Rosetta*, from Sydney. Letters for us. This vessel brought us letters and papers from Nova Scotia. All friends well. How refreshing to receive intelligence from our dear earthly friends. Did they but know the value of a letter to us in this dark and distant land, they would not be so sparing of them. As much excitement about politics as ever. O that the people were as much in earnest about the things of heaven, as they are about the things of this world!

"*Feb. 9th.*—A small vessel named the *Harriet* arrived here from Sydney, about the 22nd of last month. She is on a sandal wood expedition. The captain's name is Stephens It is designed to make this harbour the place of rendezvous, and some of the crew are left to take care of the property which they have, and the wood collected. Already a house has been built by the party, in the neighbourhood of our premises. The natives were very averse to their remaining. We have much to fear from the presence of such persons. From what we have already seen of them, we apprehend that their influence among the natives will be of a demoralizing nature. We were grieved to see them keep native women for several days and nights on board their vessel, and then land them on our own beach before our eyes. It is no wonder the natives ask if foreigners worship Jehovah. I have been obliged to condemn the conduct of my own countrymen before the natives, and also of the miserable women who were sharers in their guilt. The crimes of fornication and adultery are but little thought of among this degenerate people. They smile at the feelings of horror which the crimes occasion to us, and a man will think nothing of

bartering the chastity of his wife for a trifling remuneration. I know a case in which this was done for a hatchet and a few hard biscuits. Oh, how few know the mire of iniquity in which the heathen wallows! In the darkness, degradation, pollution and misery that surrounds me, I will look forward in the vision of faith to the time, when even some of these poor Islanders will unite in the triumphant song of ransomed souls, "Unto Him that loved us and washed us in His blood," etc.

"*11th.*—Another Lord's day. As usual, visited several villages, and addressed upwards of sixty people in different places. One of my most encouraging days among the people. Their conduct was good, except at one place, where they laughed and talked, and at last got up and scampered away. But, thank God, I met with something to counterbalance this discouragement. At one of the places where I visited, the natives said, 'Let us be quick to learn the word of God, that we may be saved.'

"Mr. Powell has just told me that this has been one of his worst days. After walking about a considerable distance, he could not collect even a small audience. Although he visited places where our reception had been most cordial, the natives did not wish to hear him. Add to all this, a man whom he invited to follow him, took up a large stone and threw it at him, but it did not strike him. This is the first instance of such conduct since our arrival. Oh, how much do we need the protection of Him, who can say to the fury of savage men, 'Hitherto shalt thou come, and no farther.' Under the guardianship of God we shall be safe. The work in which we are engaged is one which exposes us to danger; but why should we complain? Our divine Lord and His holy apostles, and the blessed martyrs, died in the cause of saving souls.

"O that my acquaintance with the language were better! I am humbled when I think how little I know of it. My heart pants to tell this miserable people the wonders of redeeming love. If I was straitened to speak on this subject in my own tongue, how much more in this!

"*12th.*—The *Harriet* arrived to-day, with the crew of the cutter *Revenge* on board. The latter vessel was driven ashore on the coast of Erromanga on the 8th inst. There were two men on board at the time, the others being absent in search

of wood; they were, however, in sight. As soon as the vessel struck, the natives began to assemble, armed with bows and arrows, clubs and spears. Those on board immediately took to the water, and after hard struggling, succeeded in reaching the boat, which by this time had come up to the place. The natives plundered the vessel, and no doubt were disappointed that they did not get the crew for a feast. The boat was then headed for Tana, and she arrived at Port Resolution on the 10th instant. The natives at this place robbed them of some of their things, and they were apprehensive that they might even seize their boat. On the morning of the 11th instant, a sail hove in sight. which proved to be the *Harriet;* they were received on board of her and brought here. I trust that this merciful deliverance will bring them to reflection. They are a wicked and hardened set of men.

"*16th.*—A severe gale of wind occurred yesterday. These happen with greater or less severity in the months of January, February, or March, every year. The tide rose to so great a height during the storm, as to excite some alarm. We were obliged to draw our boats inland to save them. The sea swept through the house lately built by the foreigners in our neighbourhood. They were obliged to remove everything out of it, and they design to remove it farther inland. A small vessel, which lay in the bay, rode out the storm, but we were very uneasy about her. The wind has done great damage to the cocoanut, bread fruit and other trees. Last night the gale raised the thatch on our house, and the rain came in on us in torrents. We had all retired to bed, and before a light could be procured we were completely soaked with the rain. Mrs. Geddie, Lucy and myself were obliged to seek an asylum for the rest of the night in Mr. Powell's house.

"To-day we have been busy in repairing the damage of the last night. Mats, clothes and other things have been put out to dry. Though our loss has been trifling, still such disasters occasion much trouble. We feel thankful, however, that it has been no worse. It is no uncommon thing for missionaries in the Pacific Islands to lose their houses, and property also, by these hurricanes. One occurred at Samoa in April last year, while I was residing at Leone. It was so severe that we left the Mission house and took up our abode, with a teacher. I felt

for Mrs. Bullen, Mrs. Geddie and the children, turned out as they were during the night in such a storm. Few persons at home know the inconveniences to which missionaries are subjected in this part of the world, especially the ladies.

"The disaster last night happened, for want of cocoanut branches being laid on the roof of the house, to keep down the thatch. Our trees being *titaup*, we dare not touch them Nohoat, the chief, came in this morning, and when he saw the plight we were in, his sympathy was moved. I told him that this would not have happened but for the restrictions he had put on our trees. He told me at once to take what I wanted for my house. This is a liberty that would not have been granted to a native, or even to us some time ago. I trust that ere long missionaries on this island will be exempted from the effects of the *tabu* system, as they are at Samoa.

"*19th.*—An occurrence of more than usual interest has taken place to-day. The late hurricane has done much injury to the cocoanut, bread fruit, and other trees on which the natives much depend for their subsistence. An impression prevails among the natives that these destructive hurricanes are caused by a class of men who are supposed to possess the power of controlling the winds, and who are usually persons of great influence. A native called ——— was blamed for the hurricane which had just taken place. Nohoat, the chief, set off yesterday with a party of natives to seize the man and kill him. The supposed wind maker gathered a party of the people to oppose Nohoat. A skirmish ensued, when one man was wounded, but not seriously.

"To-day arrangements were made for a general fight. Natives came pouring in from all quarters, armed with clubs and spears. The report of the contemplated war having reached our ears, Mr. Powell and I resolved to interfere, and if we could not prevent it, at least give our solemn and public testimony against it. We accordingly set out for the field of battle, which was about a mile distant from our premises. We found Nohoat and his party encamped on a spot of level ground, while the others occupied the top of a hill about half a mile distant. At the time of our arrival both parties were screaming and yelling at each other, throwing their bodies in various postures, and assuming all the attitudes of challenge and

defiance. These are the usual preliminaries of battle among savages. As we knew there was some risk in going into the midst of an infuriated gang of savages, we took a circuitous route, which brought us on to the brow of the hill, nearly midway between the contending parties. Our presence seemed to have a paralyzing influence on both parties for the moment. Indeed, the natives have since told us, that they were ready to rush on each other at the time when we took up our position between them, but that they were afraid to fight lest we should be injured. Nohoat, the originator of the war, was the man we wanted to see, and as soon as we observed him, we descended to the spot where he was. We told him our errand —that we had come to stop the war; that God and not ——— made the winds; and that if he persisted in the war, God would punish him for his wickedness. He did not say much, but left us abruptly and walked up the hill in the direction of the opposite party. As Nohoat left us ignorant of the impression which our words had made, we turned to the body of natives around us in hopes that we might do something among them. To a large party we were evidently unwelcome visitors. As soon as we addressed them, they raised a kind of simultaneous yell, so that not a word could be heard. Some of our native friends, who had skulked into the rear to keep out of our view, evidently began to feel for us, and came out on our behalf. After a time we secured a hearing. As we spoke to them, some addressed very bad language to us; others said we were foolish men to interfere unarmed, for other foreigners would have brought guns with them, and have told them they would shoot them if the war was not ended. Others said, if Jehovah made the winds, then we must pray hard to Him, and request Him not to send any more hurricanes, or else they would make war on us. Others again assented to all that we said, and acknowledged that war was bad and peace good. As it was evident that we were making some impression, the war party could not stand it any longer, but with a simultaneous shout, they seized their clubs and spears and rushed from the spot where we were. We now sat down to await the return of Nohoat, whom we saw descending the hill towards us. It appeared that after he left us, he ascended the hill and was met by the leading man of the opposite party, who said to him,

"Why don't you come on? we are ready to fight you." "How can I?" said Nohoat, "for the *alaiahan* (new religion) makes it *titaup* to fight." "True," said the other, "and to-morrow is *anathiat titaup*." Nohoat handed his spear and a strip of native cloth to the other, and his were received in return. Thus was peace concluded, and a war averted which might have involved the whole island, for the last general war is said to have originated from a similar circumstance. We had the satisfaction of returning to our homes amid armed natives of both parties, who but a short time before were thirsting for each other's blood.

"*March 1st.*—Since the middle of December we have had high winds, and heavy rains have been common. The heat has been oppressive, and there has been much thunder and lightning. The Samoans were laid up with fevers, and the foreigners have suffered in the same way. The natives regard this as a punishment for breaking *tabu*. Some natives, who had begun to appear incredulous about their Natmasses, are now convinced of their existence and power. Mission work has been for a time at a stand. We can do little else than attend the sick. The natives show no kindly feeling to us in our troubles, and they even seem to rejoice in them.

"*16th.*—Another tremendous hurricane. There were in the harbour a brig and two schooners, connected with the sandal wood establishment of this place. These vessels were driven on shore within a few rods of our Mission premises. It was a truly awful spectacle, to look at the vessels, as they were driven over the inner reef of the harbour. As the vessels came on shore, many natives collected, most of them armed with spears, clubs, or hatchets. Fears were entertained that plunder was contemplated, as the natives of these islands have an idea, that all shipwrecked persons and property belong to them. The chief was told, however, that the first man who attempted any improper conduct, would be shot, and the threat had the desired effect."

Writing afterwards on this, Mr. Geddie says: "The crews of these vessels were for some time encamped in our neighbourhood. Their presence here has been most detrimental to our work. The conduct of our own countrymen in these remote isles, must be witnessed in order to be credited. Many of the

natives will not believe that we belong to the same country as other foreigners who visit them, but call us Samoans, and the Mission premises are known by the name of Samoa.

"*20th.*—Visited Umetch to inquire about a teacher's house burned down. Munumunu came to Anelcauhat, being ill with fever. During his absence, the son-in-law of the chief lost a child. The usual mode among the natives of honouring the departed, is by the destruction of life and property, and accordingly two women were strangled, and the teacher's house burned."

Of this affair, however, he writes afterward: "At the time I could not learn anything satisfactory from the natives. I have since learned, on authority (not native) which I cannot question, that the incendiarism was the work of a native, and that he was paid beforehand by a white man to commit the deed."

"*April 1st.*—Visited the Roman Catholic Mission. It had been rumoured that nine priests and laymen were laid down with fever and ague, and that they were in want of medicine. I thought it my duty to visit them and offer assistance. I found an iron house, two stories high, unfinished inside, well stored with liquors, wines, provisions and property of various kinds. The lower story had two rooms, one of which is used as a chapel, which I was allowed to see. There is nothing attractive here, but the altar is rather a splendid affair. On each side stood an image, nearly as large as life, and a picture of the Saviour occupied the centre. In one corner of the room stood an organ. The profusion of crimson cloth about the altar was well calculated to please the taste of natives. They had a fine garden, with indigenous and imported plants. I met with a kind reception, and received their warmest thanks. On parting they gave me a bouquet for Mrs. Geddie, in which was a lovely rose, the first I had seen since leaving America.

"*17th.*—Went to Epege by boat, and had a remarkable escape. A hostile party had laid a plot to attack us. Having had timely warning, we at midnight got to our boat and put out to sea. Happily, the boat was anchored. Had it been dragged up on the beach, as was usual, it would have been impossible to have got it into the water without being discovered by the enemy, who were on the look-out, and in that case our whole party must have fallen into their hands."

The season proved extremely unhealthy. Mr. Geddie writes in July, thus: "During the rainy season, which commences in December and ends in April, the Mission has been severely tried by sickness. Mr. Powell had an attack of jungle fever, and he was wholly laid aside from labour between three and four months. On the 27th of May he was able to be in our chapel for the first time in eleven weeks, and then only as a hearer. For a considerable time our hopes of his recovery were faint. Previous to his illness he was a delicate man, and now his constitution has received a shock, from which it will never thoroughly recover. Nearly all the teachers have had fever and ague, and they have not thoroughly recovered from it yet. When they were attacked with sickness, they left their stations and took up their abode in the Mission families, where they might receive the necessary advice and attention. My own house, for six months past, has never been without invalids. The native teachers are much dispirited, in consequence of their sickness; and most, if not all, would gladly leave this island for a more healthy sphere of labour. Mr. Archibald lately had an attack of common fever. These afflictive dispensations have been very trying to the Mission at this early stage, and tended much to retard its progress. God, however, has mingled much mercy with His chastisement, for all the sick have been spared. The foreigners resident at this place suffered much from the prevailing sickness. I think that all of them were attacked more or less severely; several deaths occurred among them. All the members of the French Roman Catholic Mission had their share of affliction also.

"The last season has been unusually unhealthy. Such a season may not occur again for years. I trust that by the return of the next rainy season we shall all be better acclimated and less susceptible of sickness."

"*June 4th.*—To-day I met with an unpleasant incident. I went a short distance from home, accompanied by Mr. Powell, to visit some natives who were preparing for a feast. The most of them were sacred men, and we understood that they were living by themselves and were preparing offerings to propitiate their Natmasses, in order that they might have plenty of food. On such occasions, they absent themselves from their families for weeks, and it is unlawful even to speak to their

wives. They are so sacred at this time, that women dare not pass them on the road, and if they go abroad, the females may be seen running in every direction to hide themselves. As we approached the spot where the natives were, Nohoat came forward to meet us. He appeared very angry, and began to abuse Mr. Powell. The natives joined in the abuse, and ordered us both off. Such rude treatment is happily unusual, and the people seldom insult us. There was no alternative, so we left without being permitted to speak to them. We have since learned that it is unlawful to speak to sacred men when they are serving their Natmasses, and that it is unlawful for them to speak to us."

On the 5th, Mrs. Geddie gave birth to a daughter, now the wife of Rev. D. McDonald, missionary on Efate. In the circumstances, as might be supposed, the occasion was one of much anxiety, but all went well. In July he thus writes:—

"A twelvemonth has elapsed since we first landed on this island, and during that time God's dealings towards us as individuals and as a Mission have been such as to call forth our gratitude and praise. As might be expected, we have encountered many of the excitements, vicissitudes, and trials inseparable from a missionary life among a barbarous and savage people. Nevertheless, in taking a retrospective view of past events, I think we have every reason to 'thank God and take courage.'

"At present we occupy one principal and five out-stations. The natives are less attentive on our instructions than we could wish. Our Sabbath-day meetings at the several stations are but small. Some will not attend from indolence; others from fear that their Natmasses will kill them; others imagine that they will take sick and die if they embrace our religion, etc. Nevertheless, several have so far risen above their superstitions, as to awaken our hopes that God designs the evangelization of this people at no distant period. We continue our practice of itinerating among the villages, and preaching the Gospel wherever we can find hearers. The natives are always pleased to see us when we visit them. Though it is not in our power to record any conversions as the fruit of our labours, yet we are frequently cheered by conversations about the one thing needful. For some months past there has been a gradual drawing

off of the sacred men, who are the servants of the Natmasses, and who now see that if Christianity succeeds, their craft is in danger. We are not to expect that Satan will renounce his domination over this people without a struggle, but I trust that it will neither be severe nor of long duration."

The conduct of his audiences, when they did assemble, was, we need scarcely say, not what we are accustomed to see in civilized lands. He gave us an amusing description of the scenes sometimes presented. At first, of course, all were nearly naked, and when they entered squatted on the floor; but perhaps soon one would be seen to stretch himself on his mat and go to sleep—a practice for which he might find precedents in civilized lands—while another, after sitting for a little while, would deliberately take out his pipe, light it and begin to smoke, to which we have not yet come; while perhaps the whole service might be interrupted, on the sound of a fish splashing in the water, by the men springing up, and with a clap of their hands rushing to the shore. Still, as he said, he bore with these things quietly. He knew that they had not been accustomed to such services, and from his imperfect acquaintance with the language, he did not wonder if much of the service should be to them not only uninteresting, but unintelligible.

We may add, that though he thus wrote hopefully as to the work, and confidently as to its future, as he ever did, even in the darkest hour of its history, he was the only man there to do so. His companions in labour had lost hope and courage, if not more, and as we shall see in the next chapter, he soon had to say, "No man stood by me."

"Of our attempts at school keeping I cannot speak in favourable terms. The natives are as yet strangers to learning, and they cannot appreciate its benefits. They seem to think that we must have some secular object in view, because of our earnest desire to teach them. They often ask payment when we teach them a lesson, and they are surprised when we decline to give it. Some few have learnt the alphabet at some of the stations, and this is all that I can say. The attendance of the scholars is very irregular. At this station we will have two or three one day, and perhaps upwards of twenty the next. Then we dare not exercise discipline of any kind, or our schools

would be abandoned at once. The parents, it is said, do not encourage their children to attend, lest they should become wiser than themselves. But with a little patience and perseverance we will succeed.

"During the past year the printing press has done some work. We have struck off alphabets, sheets of words, and sentences, and some hymns. Two Rarotongan printers are expected in the *John Williams*, and I will endeavour to secure the services of one of them to attend to the press. I have a catechism in this language far advanced, and hope also to have an elementary school book ready for the press in a few weeks; and besides, Mr. Powell has some fragments of Scripture translated, so we can furnish ample work for a native printer.

"The Roman Catholic Mission on the island appears to be doing little or nothing. It numbers at present seven or eight priests and laymen. They are part of the company settled on New Caledonia about two years ago, but who were driven off by the natives. They have done nothing here in the way of attempting to proselyte the natives; and unless their outward conduct is materially changed, they are not likely to do much. It is their practice to make the Lord's day a day of sporting, and the heathen around them, with all their ignorance, know that a man cannot be a Christian and a Sabbath-breaker too. But whether they contemplate any aggressive movements or not, in reference to this island, our plans for its evangelization must not be altered. If another enemy has entered the field, it ought to stimulate rather than paralyze the energies of the Church. There is an omnipotence in the truth of God which makes it more than sufficient to grapple with Paganism and Popery combined. Nor is Popery the formidable obstacle to the truth in heathen lands that it is in other countries, inasmuch as in the former case its subjects are unfettered by the prejudices of early education. Notwithstanding the enormous sums expended of late years for the establishment of Popery in the Pacific Islands, very little has been accomplished."

But before these words were written, the revolutions commencing with that in Paris, in March, 1848, had taken place, Louis Philippe and his queen, the life of this scheme of French and Papal propagandism, were fugitives from their country

and dependent upon the hospitality of Protestant England, and the right arm of the movement was broken.

"I must here repeat my request for another minister of the Gospel. It is very uncertain whether or not Mr. Powell will remain on this island after the arrival of the *John Williams*. I trust and pray that your means will warrant the accession of another labourer to our number. As regards myself, I am willing to submit to any sacrifice rather than remain longer without such aid as the wants of the Mission seem to demand."

Chapter IX.

SECOND YEAR'S LABOURS.

1849–50.

MR. GEDDIE had calculated the trials of missionary life among a degraded and savage people, as far as could be done by one who did not know them by experience; but his second year's labour was to be introduced by one such as indeed has been experienced by missionaries in all ages since the days of the apostles, but for which he could not have been prepared —the defection of a fellow-labourer. The affair we would only be too glad to pass over, could we do so in justice to the subject. But it was one which gave a heavy blow to the Mission, was for two years at least Mr. Geddie's heaviest trial, and one of the greatest hindrances to his work, and affected the whole progress of the Mission for a longer period, and to an extent unknown; so that our history would be incomplete without it. The case, too, presents some points very instructive regarding the management of Missions, so that we feel it our duty to give the main facts of the case.

For some time the story had been circulated that Mr. Archibald had fallen into sin with a native woman. It was first known among the natives, and then among the sandal-wood men. When it is considered that sins of this nature are committed without shame among the heathen, and that the state of society among them in this respect was what the missionaries had particularly to contend with, it will be readily understood how such an event would affect the work among them. And then as the sin of licentiousness on the part of the white men, was the principal cause of the collision between them and the Mission, we can readily understand how there was shouting in the camp of the Philistines. When Mr. G. first heard of it we are not informed, but it was not until it had been some time

known among the others. At length Mr. A. confessed the whole under the circumstances described in the following extract of Mr. G.'s journal:—

"*August 9th.*—Mr. Archibald has had a severe attack of fever, from which he begins to recover. Mr. Powell went to attend him, and did not leave him until all danger was over. Poor A.'s affliction was mental as well as bodily. Some matters preyed on his mind, which aggravated his bodily illness. He expressed a great wish to see me, and I repaired at once to Epege. After my visit he was more relieved in his mind. May he be enabled to look in faith to Jesus, who alone can give the pardoning grace and comfort which he needs!"

This was a terrible blow to the Mission. Had Mr. A. simply left the Mission and the island, the wound, however, would soon have healed, and the injury would have been transient. Mr. A. might thus in another sphere have commenced life afresh and regained his character, which, we are glad to say, we believe he has since done. But, unfortunately, Mr. Geddie was led to a step which only led to evil all round. Sympathizing deeply with Mr. A. in his condition, feeling for his friends at home, whose hearts would, he knew, be wrung by the tidings, and seemingly thinking that the cause of Missions at home would be injured, were it known that one of the agents of the Church had fallen in this manner, he agreed to say nothing about what had happened, and that Mr. A. should simply resign his connection with the Mission. We must appreciate, and even admire, the spirit which led him to this course. Yet it was a grand mistake—we think the greatest mistake of his missionary life—which cost him and the Mission dear for a good while after. It was therefore arranged that Mr. A. should write to the Board at home, resigning his connection with the Mission, and assigning reasons. It was also agreed that on his recovery he should spend a few months assisting in the work of printing, before finally leaving.

Mr. A. accordingly sent a letter to the Board resigning his connection with the Mission, and giving his reasons as follows:—"In the severe affliction with which the Almighty, in His gracious and all-wise providence, has been pleased to visit me, I have been led to reflect much on the state of my own soul, and the solemnity of the work in which I have engaged; and

I have my fears that I have, without duly considering the spirituality and solemnity of the missionary work, entered into it, and am, as one unsent. Though I have some comfort in looking to Christ as my Saviour, I cannot, considering my unworthiness and unfitness, comfortably continue in the missionary work, which I now see requires the experience and piety of the matured Christian. My duty, therefore, appears plainly to be, to no longer absorb the funds of the Society, but to retire from the work and make room for another labourer."

Mr. Geddie also wrote as follows:—"I have to inform you, that Mr. Archibald designs giving up his connection with the Mission. He is of opinion, that he has embarked in the cause without duly considering its solemnity, spirituality and responsibility, and with his present impressions, he feels that he cannot remain comfortably in the work. But he has written his views at large in a communication which goes by the *John Williams*. He has consented, however, to remain for a few months to assist in the printing of some elementary books, which are nearly ready for the press. He designs, I believe, to retire to New South Wales, or Van Diemen's Land, where he hopes to get a situation as a teacher." "He will consider himself at liberty to leave after the expiration of his present year, which ends the 1st of November, but he will probably remain for some months beyond that time to aid in printing some books, which are in process of preparation for the press."

If this was all true, it was not all the truth. In giving the above as the reason of Mr. A. resigning, there was a suppression of truth, which was really deceiving the Church. However kindly meant, or however pure the motives, this was wrong, and, as every wrong must do ultimately, issued in the most injurious consequences. This will appear in the sequel.

In the meantime, pursuing our narrative, the next incident of interest was the arrival of the Bishop of New Zealand. Of this his first visit, Dr. Geddie says :—

"The Protestant Bishop of New Zealand paid us a visit during the last month. He came in a small yacht, about twenty tons burden. He called here on his way to the New Caledonia group, where he contemplates the establishment of a Mission. His Lordship spent two weeks at this island. We were much delighted and cheered with his visit, and I trust

profited too. As he was anxious to see and know as much of the natives and native character as possible, I accompanied him round a considerable part of the island on foot. He was much pleased with the natives, and notwithstanding their ignorance, degradation and barbarity, he is decidedly of opinion that they are capable of a high degree of intellectual and moral improvement.

"Previous to the Bishop's departure, he sent me a kind letter, from which I make the following extracts:—'In the event of any member of the New Hebrides Mission being sick, the Bishop hopes that the effect of a summer in New Zealand may be tried at St. John's College. There is generally a vacant cottage or two, where a Mission family could be received; and it would give the Bishop and Mrs. Selwyn great pleasure to be of any assistance. From the middle of November to the end of March, is the best season in New Zealand.'"

This was the first of many visits of Bishop Selwyn, and the commencement of a friendship which was never interrupted, so long as he and Mr. Geddie lived. In England, by his High Church views, he gave offence to Dissenters, and he did not get along happily with the Samoan missionaries, but to Mr. Geddie he always showed the highest personal esteem, while he never missed an opportunity of aiding the Mission when in his power, and the services he rendered at various times were highly important.

He was now on his first missionary voyage, but for years he continued to spend a part of each season in visiting heathen islands in the New Hebrides and neighbouring groups. His principle was that "where a trader will go for gain, there the missionary ought to go for the merchandise of souls," and in carrying it out, he manifested remarkable energy and courage, with thorough nautical skill. He had also a genial, confiding manner, by which he won the confidence of the wildest savages. Judging it inexpedient, from the unhealthiness of the islands, to attempt to evangelize them by European agents, he adopted the plan of taking young lads to Auckland, to be instructed there during the summer months, and returned to their homes in winter. To carry out this idea, he had founded a college there, where they were taught reading, writing, and the elementary truths of Scripture. The other missionaries were satisfied

that, while lads so trained would be an invaluable aid to missionaries, and that, under their guidance, they would prove useful agents, the attempt to evangelize the heathen by means of them alone would prove a failure, and so it has been. Lads trained thus for a time, and then thrown back into heathen society, instead of being able to elevate their countrymen, are liable to sink back to their old condition.

On the 7th September, the *John Williams* arrived. The visits of this vessel in the early days of the Mission occurring once a year, or sometimes only once in two, were important events to the Mission families. She brought their supplies, of which sometimes they were greatly in need. Perhaps she brought them the first intelligence they had for months from the outside world, and letters from friends recalling many fond recollections, but, alas! often bringing tidings to fill the heart with sorrow, so that the joy of meeting missionary brethren, after months of isolation from Christian society, might be mingled with grief at the intelligence of loved ones being no more.

On this occasion, after their first year's arduous labours, in such trying circumstances, her coming was especially as cold water to the thirsty soul. But it also brought painful disappointment. "I was surprised and grieved," Mr. Geddie writes to the Secretary of the Board, "and I may almost add discouraged and dispirited, that she brought no letters from you. Three years have nearly elapsed since I left home, and during that long period I have received but a solitary communication from your corresponding secretary, about six months ago. Do I stand in need of no word of advice, counsel, sympathy, encouragement, caution, or even rebuke? As I cannot presume that your infant Mission is either forgotten or forsaken by you, I must conclude for the present, that your communications, if ever written, have been lost by the way. In the absence of intercourse on your part, we have received several kind letters from the brethren of the Samoan Mission, and, above all, I think that we have enjoyed some measure of His presence who says, 'Lo, I am with you always,' and these things have made us feel less keenly your unaccountable silence."

It is but just to say that letters had been written, though they were not received.

On board of her were the Rev. Messrs. Murray and Hardie,

as a deputation to visit the islands. They were, on the whole, much pleased with the progress which the Mission had made during the year.

On the same day with the *John Williams*, a French Roman Catholic Bishop and five priests arrived in the *Sultane*, a French war vessel. Their destination was New Caledonia. The commander, in company with the Bishop, paid a visit to the missionaries, and after about a fortnight's stay, took their departure for that quarter.

In regard to the state of the work at this time, Mr. Geddie writes, in a letter by the *John Williams*:—

"You will be glad to hear, that we are not altogether without encouragement in our work. Though we see much around us to sicken our hearts, and paralyse our energies, yet at times there is something to cheer, and excite our gratitude and praise. Our object is now becoming understood by the natives. As might be expected, many maintain towards us a kind of reserve, while others show a disposition quite the reverse. The former are vastly more numerous than the latter, but the little leaven will in due time leaven the whole lump. I have lately commenced the practice of conducting family worship, every evening, in the native language. I have usually about eight or ten natives present, whom I endeavour to instruct in the things that belong to their eternal peace." A little later he says:—"From ten to fifteen natives usually assemble and unite with us in our evening offerings to God, at our domestic altar. I am sure your hearts would be encouraged and cheered, could you but take a look at our little evening meetings, and hear those who not long since were immersed in the darkness of heathenism, celebrating the praises of God in their own tongue.

"I have, for some months past, been contemplating the idea of taking a few native lads under my own charge, in order to educate them gratuitously, in the hope that at some future day they may become assistants in the missionary work. I have received one already; and two others, young men of promise, will come as soon as I can receive them. It is my wish to commence with five or six. This, however, is a scheme which cannot be carried out without some expense. We are entirely dependent for our own support, and that of the natives whom we keep around us, on foreign food, purchased at prices which

would be considered disadvantageous in Nova Scotia. I should regard my school as the nucleus of an institution which, by the Divine blessing, may become a powerful engine for the diffusion of saving light and truth to regions beyond. Bishop Selwyn, during his visit, gave me a donation of £2 10*s.* for this object."

On September 10th, the *John Williams* sailed on a voyage round the islands, Mr. Powell accompanying the deputation. The day following they reached Tana, and found the prospects of the Mission most hopeful. The teachers had laboured without molestation, and had much encouragement in their work. Worship had been conducted at four stations, at one of which there was an attendance of from 80 to 100 A number refrained from work on the Sabbath, and one chief had commenced family worship, and on Sabbath held service with others. The land purchased by Messrs. Nisbet and Turner had been held sacred. The deputation landed without fear, and were cordially welcomed by the natives, especially by the old chiefs, who had formerly befriended the missionaries. They expressed a desire for missionaries, promising to attend on their instructions, to assist them in building a house, and to furnish them with food. Even one chief, who had instigated the proceedings which led to the breaking up of the Mission in 1843, assented to the proposal. The deputation promised a missionary as soon as possible, with which all seemed pleased; and the deputation departed, satisfied that a promising field was now open for missionary effort. But, alas! years were to elapse before missionaries were to occupy it. The opportunity was to be allowed to pass away, and probably circumstances have never since been as favourable for entering upon the work there.

Leaving Tana, they called at Aniwa; thence proceeded to Erromanga, where they held friendly intercourse with the inhabitants of Dillon's Bay, principally through a young native named Joe, who had been at Sydney and had acquired some English. Nothing was done in regard to occupying the island. But Joe and three others were induced to go to Samoa in the Mission vessel, a step which had afterwards a most important influence upon the evangelization of the island.

From Erromanga they sailed to Efate, where they found everything in the most discouraging condition. Three of the

teachers had died and three of their children, and all the others were more or less in ill health. At the Bay of Pango, the natives had generally abandoned the teachers, and were at war among themselves. Only at one point, named Erakor, did any impression seem to be made.

Having been informed of a plot to take the vessel, they thought it advisable to take their departure, and in a few hours they reached Havanah harbour. Here they found the three teachers and their wives all more or less with broken health. Little attention had been paid to their instructions, and little impression made on the people. They were displeased that the teachers had refused to aid them in a war with a neighbouring tribe, and also that they had induced the chiefs to stop a war, in which they were engaged, shortly after their arrival, and had interposed to prevent a man being eaten, who had been killed by a hostile party, and brought as a peace offering to the people of the district where the teachers lived. They also were blamed as the cause of disease. Several attempts had been made upon their lives, by the people of another district.

The deputation felt obliged to abandon every station on the island, except the one at Erakor, on the Bay of Pango, where an additional teacher was stationed, along with the only one of the former teachers remaining on the island, along with their old friend Sualo, the chief, Pomare, having treated them with kindness, and promising to continue to do so.

After visiting the Loyalty Islands, the *John Williams* returned to Aneiteum to take her final departure for the Eastern Islands, and thence to sail for England. Some changes were made in the teachers stationed on the island. Two were removed, who were replaced by two others.

But a more serious change took place by the departure of the Mission ship. The Rev. Mr. Powell left in her. He had been averse to settling on this island, and now had lost heart, and expressed a strong wish to return to Samoa. The deputation could not approve of his leaving, but felt constrained to yield to his wishes. Mr. Geddie made the allowance for him, that he had suffered much from sickness, but he felt keenly the step, both as it affected himself and the work. It was as when a standard bearer fainteth, and that in the crisis of battle.

"I told him that if he left the work under present circumstances, he would never look back on the step with comfort. It was a sad prospect to us, to be left alone on a heathen island, 1,500 miles from our nearest missionary brethren, and at the very time when clouds thicken around us, which will sooner or later burst, and the result will be the destruction of the Mission or the triumph of the Gospel." But in writing home to the Church, he speaks only in kindly terms of him. "I feel deeply at the prospect of Mr. Powell's departure, but at the same time I must acknowledge with gratitude the aid which he has lent to the Mission."

His letter from the *John Williams* concluded with the following appeal: —

"I shall confidently look for the arrival of a fellow-labourer by the return of the *John Williams*, at farthest. I have before me the prospect of living in the midst of thousands of perishing heathen, at a distance of 1,500 miles from any missionary brother, with whom to take sweet counsel. But I think the time has come, when you ought to make a strenuous effort to send at least two additional labourers to the field. Such an effort, instead of crippling, would give an additional impulse to the other benevolent schemes of our Church. You will find, that if the work which you have commenced is not energetically followed up, the interest of our churches in their Mission will abate, and their efforts become languid. There must be a constant increase of missionary exertion, in order to preserve a missionary spirit in a healthful state. Could our ministers, our students, our Church members, the community at large, but witness the darkness, the degradation, and misery of the perishing heathen in these islands, they would soon spurn the idea of having a solitary representative in the field.

"Dear brethren, let me beseech your sympathy and prayers, and those of the Church at large, in behalf of this infant Mission. It becomes us to thank God for the measure of favour which He has already shown to us. Our hopes for the future are large, and judging from the past, I believe that success will be the issue. Missionary exertion on these islands will for a time be trying to faith and patience, and requiring much persevering exertions, but our encouragements to go on are great. What a mercy that God has permitted us to lift the stan-

dard of the Cross in the midst of the vilest, most savage and hopeless portions of our race! It is my hope and prayer that we may be enabled to follow up the work which we have, as a Church, been honoured to begin."

The situation in which Mr. Geddie was left at this time, was one which we may consider unprecedented in the history of modern Missions. When the first attempt was made by Messrs. Nisbet and Turner to establish a Mission in the New Hebrides, the older missionaries on the Samoas strongly advised against making the attempt with so small a force as two missionaries; and these brethren, after making the attempt, commended the wisdom of their views. Though the island of Aneiteum was small, yet, in the circumstances, two missionaries and a European teacher were not considered too much for its efficient occupancy. But now Mr. Geddie was to be left alone, or, worse still, with a brother who had brought deep dishonour on the cause, among perhaps the most barbarous race on the face of the earth, and that, too, when the work had reached that point when the progress of Christianity had kindled the wrath of the heathen, and when he was exposed to even more malignant hatred from men of his own colour. "Here I am," he wrote to us in 1851, "in the midst of dark and barbarous islands, 1,500 miles from the nearest missionary brother. If we are in difficulty, there are none with whom to take sweet counsel; and if we are in sickness, there are none to sympathize with and aid us. Our situation is such as no missionary should be placed in. The Board have undertaken a great responsibility to leave me so long alone on so arduous a field, and at so critical a period of the Mission." Perhaps the history of modern Missions does not present a case of a man, with such a weight of responsibility resting upon him, in such trying circumstances. But why did the agents of the London Missionary Society leave him thus alone? They had first occupied the New Hebrides as *their* field, and when the Presbyterian missionaries entered upon it, it was on an invitation to act in conjunction with them. At this very time, the deputation say, "there is some hope that the New Caledonia group will be taken off our hands, and occupied by Evangelical men from the Church Missionary Society. But the New Hebrides remains, *to the occupation of which we are fully*

pledged and fully committed." Then, when their agent was withdrawing, why did they make no effort to replace him, and why leave Mr. Geddie in a situation in which none knew better than they, no missionary should be left? We cannot answer. Perhaps they had not men to spare. Probably they expected the Presbyterian Church to send early help. Mr. Geddie expected that she would. But three dreary years were to elapse, in which he was to toil on without human aid or sympathy, except that of his heroic wife and the native teachers; and then enlargement was to come from another quarter. "In our solitude, however," he says, "we have not been left alone. God has been true to His promise, and we have enjoyed some measure of His presence with us in our work. Had it not been for His grace, which has sustained us, we must have fainted and become weary long ago."

In connection with the departure of the *John Williams*, another trial awaited him—separation from his child. Writing to the Board, he says:—

"I have come to the conclusion to send home my eldest child in the *John Williams*. In doing so, I am following the advice and example of other missionaries. The experiment of training up children amid the abominations of heathenism in the Pacific, has already been tried, and the result, in many cases, has been painfully disastrous. Of all trials which missionaries in these islands are called on to encounter, that of separation from their dear offspring is the most painful. This is one of the stern duties to which we are called by Him who says, 'He that loveth son or daughter more than Me is not worthy of Me.' It is my wish to send my daughter for the present to Walthamstow Mission School, an institution designed for the children of missionaries, and partly supported by the contributions of the religious public. The other children must follow their sister in time."

We subjoin a few extracts from his journal, in the months following the departure of the *John Williams*:—

"*October 20th.*—We begin to suffer much persecution from our countrymen. They begin to see that if we succeed, their own wicked influence over the natives will be lost. Some of our enemies have urged the chiefs to drive us off the island and burn our houses. I know parties who have threatened worse than this, if we do not leave.

"No doubt various causes have contributed to give rise to this unseemly opposition, but perhaps the most prominent one has been our efforts to arrest licentiousness, which, if unchecked, threatens the ruin of this poor people. The conduct of the traders here is too abominable to be described. The poor women are chased by them and seized for the vilest purposes. Females are bought from their husbands and parents, and the brutes sometimes purchase women from the chiefs, who sell them without the knowledge or consent of their husbands. The house of one of my neighbours was entered by some white men, and one of his wives forcibly carried off, and her husband threatened with instant death if he dared to resist. My house has often been the asylum for the poor women from their wicked pursuers. I have never seen such manifestations of depravity as among the foreigners here.

"*November 15th.*—We have much to discourage, and also to encourage us in our work. The attendance of the natives on the Sabbath day is more than three-fold of what it was a few months ago. About sixty persons attend the morning service, and half that number in the evening. They evidently wish to know something about our message, and I trust that ere long many will give up their superstitions and embrace the Gospel of Christ. It was delightful to hear a man named Nakake say, as he left the church one day, 'I must come back again and hear more about Jesus.'

"*20th.*—I have just made an ineffectual attempt to save a poor woman from being strangled. I heard in the morning that her husband was dying, and immediately repaired to the spot. About forty or fifty were assembled round the dying man. I saw from the scowling looks of many present that I was not a welcome visitor. I inquired for the wife of the dying man, but could get no satisfaction. Some said he had none; others said that she was at a distant village; and some few, in whom I thought I could confide, told me that she was present. But there was so much wailing among the women that I could not tell who the victim was. I told the natives what I had come for, and laid before them, as well as I could, the wickedness of strangling. A portion of them showed many symptoms of displeasure at my presence, and others, more courteous, endeavoured to persuade me to leave, saying the

man would not die on that day, but I felt assured that all were bent on the bloody deed. As the man was evidently dying, I was determined to remain on the spot till I should see the issue. In the course of the day the man died. As soon as life was extinct, the body was laid out on a mat, and a spear and club placed by its side; also the small noose, which is used in throwing the spear, was placed on the forefinger of the right hand. The whole was then bound up together, and a large stone was tied to the feet. While these operations were going on, the corpse was surrounded by women wailing in the most hideous manner, and I thought the widow must be one of the number. I waited till I saw the body carried out to the shore, and laid on a canoe to be conveyed to its watery grave. I now began to cherish a hope that the widow's life would be spared, as the strangling is always done as soon as the husband dies, and usually on the spot; but what was my grief when I was afterwards told that the poor woman had, on account of my presence, been conveyed to another village more than a mile distant, and strangled there! I saw her body from my own window, conveyed to the spot where her husband's body had been deposited, and thrown into the sea.

"*December 28th.*—Have just heard of a sad occurrence on the north side of the island. The wife of Rupe, a cruel man and petty chief, committed suicide by hanging herself. She had been cruelly treated by her husband, and several times ran away, but she was always brought back to him, and treated worse than before. In a fit of despair she put an end to her existence. The tragedy did not end here. The man who was so cruel to his wife in life, sought to honour her in death. A young man and a little child were put to death as a *nabutu* on the occasion."

Writing on the 25th December, he thus reviews the work from the departure of the *John Williams* to that date :—

"As soon as possible after the departure of the *John Williams*, I proceeded to the settlement of the native teachers, left in my charge. I accompanied them to their several stations, and made such arrangements with the chiefs about them, as seemed desirable. They all appear pleased with their spheres of labour, and I trust that, by the Divine blessing, they may be enabled to further the Redeemer's cause in this dark isle of

the sea. I regret to add that, since their settlement, two of them have been laid aside from duty by an attack of intermittent fever. I have removed one of them to this station, and the other lives in the family of a brother teacher, for the present. The severity of their sickness is over, I think, and I cherish a hope that ere long they will be able to return to the scenes of their labours.

"Early in October, Mr. Archibald left Epege and came to this station, where he has continued ever since. Soon after his removal here, he had a severe attack of dysentery, and this was followed by ulcerated sore throat. Since his recovery, he has taken charge of our little school, and assists also in the printing department.

"In former letters I have informed you of the backwardness of the natives to attend our Sabbath services. A very sudden and marked change for the better has taken place. For the last three months our average attendance on the morning service has been from forty-five to fifty, and about half that number in the evening. I still keep up the practice of itinerating on the Sabbath day, and addressing the natives wherever I can find them. In this department of labour I am assisted by Pita, the Samoan teacher. We usually go out in opposite directions, and in the course of our journeyings we come in contact with many natives, who, from forgetfulness, indolence or prejudice, do not attend public worship. I trust that the natives will ere long attend on the house of God in such numbers as to warrant a cessation from this part of duty, which, in addition to other Sabbath day labour, I find to be very oppressive in this debilitating climate.

"At this station we have a school for males. Our regular attenders do not exceed half a dozen. Of this number, two are promising boys, whom I have taken into my own family, with a view to educate them, in the hope that at some future day they may become teachers of others. Our efforts at school keeping have not hitherto been attended with much success. Parents, even if they were disposed to send their children to us for instruction, have no authority over them, for as soon as a child is able to run about, it considers itself free from all parental restraint. And besides, the volatile disposition and fugitive habits of the natives are most unfavourable

to their improvement. Add to all this, it appears to the natives to be a very profitless thing, to learn to read and write. The general impression seems to be that we and not they are the gainers; and hence when we invite them to attend our school, they will ask us what we intend to give them. I feel assured, however, that we will succeed if we do but persevere. Our regular scholars are evidently becoming interested, and begin to evince an anxiety for improvement. If we can but succeed with a few at first, then the force of example, the desire of knowledge and a spirit of emulation will induce them to learn. Learning, however, is slow work among a barbarous and heathen people. We dare not venture beyond an hour daily with our natives, lest we should exhaust their patience; and to exercise any restraint over them, would be to defeat our object. We endeavour to lead them on by gentleness and kindness.

"Since our arrival on the island, Mrs. Geddie has attempted the formation of a female school. It has been broken up several times, on account of non-attendance, and renewed again. The attendance for some months has been pretty regular. She has about half a dozen, who come daily for instruction, and they are taught to read and sew. There are no other schools in operation on the island at present.

"An elementary book has lately been issued from our Mission press. The book numbers twelve pages, and about 2,000 copies have been struck off. I have expended much time and care on this little book, and it has been subjected to so many revisions of my native pundits, that I hope no material errors will be found in it. In this little book I have inserted some thoughts on the following subjects:—God, Jesus Christ, the Holy Spirit, Angels, Adam and Eve and the Fall, Sin, Salvation by Jesus Christ alone, Death and Eternity. The printing of this little book has given a fresh impulse to our scholars, and all are anxiously pressing on, that they may soon be able to read it.

"A Catechism and also detached portions of Scripture are in course of preparation for the press. But this is work which we cannot hurry. The difficulties of translation, especially in a language which has never before been reduced to writing, are known to those only who have experienced them. New words must be continually sought out, terms must be found to express ideas altogether new, and native idioms must be ac-

quired. The study, however, is one of intense interest and delight; and those are privileged indeed, whom God permits to prepare the key, which shall unlock the hidden treasures of divine truth, which makes the soul rich to all eternity.

"All around us is still darkness and death, yet I think that some faint rays of light are beginning to appear. I have heard much about the incapacity, stupidity and brutishness of these natives, and my first impressions of them were not of the most favourable kind, but I feel assured now that they have minds to comprehend, and hearts to feel, as well as others. I sometimes cherish a hope, indeed, that the Spirit of God has begun to breathe on the dry bones, and that the symptoms of animation will at no distant period appear in this region of death. O, it will be a happy day when the first soul is born to God in this dark isle! It is not too much to look forward with delightful anticipations to that day; nay, we are wanting in faith, if we do not expect it; wanting in piety, if we do not pray for it; and wanting in duty, if we do not use all exertions to hasten it on.

"Among the natives who evince an interest in our instructions, there are a few of whom I hope well. At present they sustain the character of inquirers.

"There is an interesting native, called Uumru, residing with me at present. He came from Samoa in the *John Williams*. He is a chief of secondary rank, and belongs to the opposite side of the island. It was in his land that teachers were first located on this island. More than three years ago, a misunderstanding arose between him and a neighbouring chief, in consequence of his attachment to the teachers, and his renunciation of his former superstitions. He sought and obtained a passage to Samoa in the missionary vessel, as his life was somewhat in danger, and as he wished to learn from the missionaries there, more of Christianity. The deputation who brought him, thought it advisable that he should live with me for the present, lest by mingling too soon with his countrymen, he might lose what he has acquired, and fall back into his former state of heathenism.

"As he can talk the Samoan, he was retained at this station to assist me in the study of the language. He has a dark mind, but he is very anxious to learn the truth. He has totally renounced his former superstitions, and acknowledges himself to

be a worshipper of the only true God. He usually accompanies me in my visitations among the natives, and sometimes addresses them. This man, though upwards of forty years of age, has commenced learning, and though he progresses slowly, yet, from his anxiety to acquire knowledge, I hope he will soon be able to read. He has a wife who also lives here, and who is Mrs. Geddie's chief assistant in household duties.

"There is a young man named Namuri, of whom I have considerable hopes. He is a young man of a naturally mild disposition. He ranks among the aristocracy of the island, and is heir to a chieftainship. He is a regular attendant on our services, and a frequent visitor at my house. As he lives at some distance from the station, he usually comes to my house on Saturday morning, and remains until Monday morning. On the Saturday, and other days also, he assists much in household work. He calls himself one of my family. He has given up the worship of Natmasses, and prays morning and evening to the true God. His views are still very dark and obscure, but I trust that he is an earnest inquirer after the truth, and not far from the kingdom of God. Some time ago I had occasion to speak in his hearing on the sin of polygamy, not knowing at the time that he had two wives. He said nothing, but returned to his home and took one of his wives back to her family, telling them that he dare not keep her, as the Nalaiaheni made it unlawful. Her relatives were enraged with him, and his life was threatened; but the woman has got another husband, and the storm is now over.

"Waihit has joined our little company about three months ago. He is what the natives call a *Natimi itaup*—a sacred man—and one of the most influential men in the district. Not long ago he was a wild, fierce, and savage-looking man, and so passionate that when excited he seemed regardless of everything. Though he lived near our premises, he could not be induced to attend our religious services; and if we met him in the course of our visitations, our reception was often cold or uncivil. About the time the *John Williams* was here, he came to public worship, and has never missed a Sabbath since; he also attends family worship in my house every evening with his wife. A marked change has taken place in the conduct of this man, and the ferocity of the lion has given place to the

gentleness of the lamb. He tells me now of the ways in which he used to act under the impulse of his impetuous and ungovernable temper; but he says that his conduct was very wicked, and he endeavours to guard against his besetting sin. An occurrence took place some time ago characteristic of the man as he was and as he is. One day he returned from a fishing expedition, having caught a very large and highly-prized fish. He left his treasure in his canoe, and went off some distance on business. In his absence another native stole his fish and hid it in the bush, intending to carry it away. On his return he became enraged at the loss. Some natives who were on the shore at the time gave information about the thief. Waihit immediately grasped his spear and went after him. He found him, and, when in the act of taking perhaps a deadly aim, he came to himself, his hand quivered, his arm was powerless, and his spear fell. 'I will go to the missionary,' said he, 'and ask him if it is right or wrong for me to kill this man for stealing my fish. If he says it is right, I will do it; but if he says it is wrong, I will not hurt him.' As soon as I heard of the affair I spoke to him about it. He told me that his heart was bad, and he wished to kill the man; but then he thought of the Nalaiaheni, and that unhinged him. I told him, of course, that we must not injure, but do good to those who do evil to us, and referred him to the example of our divine Saviour."

Waihit, we may say here, proved one of the most remarkable men in the history of the Mission. In the days of his heathenism he had been one of the most important men on the island. As a sacred man, he was credited with supernatural powers in his sphere, which was the command of the sea at Anelcauhat. He was a most determined man and of a ferocious disposition, so that perhaps no man on the island was more feared. It was from his hands that the Samoan teachers once delivered a woman half strangled. Mr. and Mrs. G. were often sorely grieved by his treatment of his wife, and they sometimes wondered that she was not killed outright. On one occasion Mr. G. had to attend, as doctor, a woman whose arm had been broken by a blow of his club for some trifling offence. But no man did more to promote the cause of Christianity in its infancy on Aneiteum. We shall hear of him again.

When we heard in 1881, he was still living, though old and very infirm.

"On the other side of the island there is a young man of much interest, whom we call Paulo. He lived with the teachers before our arrival in the island, and also in Mr. Archibald's family. It is long since he turned his back on the worship of the Natmasses. A circumstance occurred some time ago which shows that he has risen above the superstitions of his countrymen. He was walking past a sacred place one day, and observed a native presenting an offering of taro to the Natmasses. He asked the man why he wasted his food, and told him the rats would eat it if he left it there. The native answered that it was Natmass food now, and he dare not take it back and eat it, for the consequence would be death. Paulo said, 'Give me the taro, and I will make the experiment.' The other replied he might take it if he pleased, but that he would surely die. Paulo carried his taro home, cooked it, ate it, and is still alive. This young man meets with the people of his own village every Sabbath, and prays with and exhorts them. I have lately heard that the people of a neighbouring village have invited him to meet with them also on the Sabbath day. I should like to have more confidence in Paulo, before I see him acting the part of an instructor to his countrymen; but even with his present attainments I cannot, I dare not, tell him to be silent. The joy of Paulo was very great when my little book was printed. He said that he had told the people all that he knew about the Nalaiaheni so often, that he scarcely knew what to say to them now; but he would learn from the teachers what was contained in the book, and that would keep him agoing for some time to come.

"In addition to the above-mentioned persons, we have many attached friends among the natives, and numbers who have professedly renounced their former superstitions and wait on our instructions.

"But though we find in this dark and inhospitable land some who manifest an interest in our instructions and ourselves, you must not suppose that we get quietly on. Indeed I should tremble for the safety and success of our cause if it were so. Ever since the days of Cain and Abel, the seed of the serpent has opposed and persecuted the seed of the woman,

and it will be so till the end of time. Can we suppose that Satan will give up his dominion over the heathen without a struggle? In all successful Missions, the dawn of a glorious day has usually been preceded by a night of toil and suffering. Our infant Mission has not been exempt from its trials. Now that our object is becoming understood, there is much latent and sometimes developed opposition against us. Old men frown because we aim at the destruction of a system of superstition under which their ancestors have lived and died; the sacred men feel that their craft is in danger, and they fear the result if we succeed. The natives at large are now aware that the Gospel is hostile to customs and practices dear to them, and that they must be given up. But all the discouragements which we have encountered from the natives, bears no comparison with what we have experienced from our countrymen. It would not serve any good end to enter into particulars here, but those who are acquainted with the history of the Sandwich Islands, Samoan and other Missions, will know that we are not singular. We do indeed meet with persons in this distant region who can bid us God speed in our work; but the majority of those who visit these islands, seem to cherish a deep-rooted hatred against Missions and those engaged in them.

"The French Roman Catholic Mission establishment is about a mile distant from our Mission premises. They celebrate mass every morning, at which a few natives attend; but beyond this I have never heard of their doing anything to extend their influence. As yet they have excited very little attention among the natives. I am not aware that they have made any attempt to prevent the natives from attending on our instructions, and in the meantime I have deemed it prudent to say little about them, as it is far more important to instruct the natives in the essential truths of the Gospel, than distract their minds about the errors of Popery. I am the more surprised at their silence, as the association with which they are connected was established chiefly with a view to overturn Protestant Missions in the islands of the Pacific. At present we have the advantage of them with the language, and we have out-stations and teachers all around the island. But this advantage we cannot retain long unless another missionary soon enters the field. There is a delightful opening for another

missionary on the opposite side of the island, and unless it is speedily occupied I do fear that a watchful enemy will enter. Every day that you delay in sending another labourer into the field will increase the difficulty of our work. I may state here that all the intercourse which I have had with the French Roman Catholic missionaries has been of the most friendly character. Their Bishop has twice visited me, and I have visited them also. There are about a dozen of priests on this island at present, but the greatest part of them will leave with their Bishop for New Caledonia in a few days."

"*January 15th, 1850.*—Have been successful in saving a woman from strangling. Her husband had been an invalid for some time. One day I heard that he was dying, and immediately repaired to the spot, about a mile from my house. I was accompanied by one friendly native, and on arriving at the place, we found the man in the agonies of death, and the stranglers were there all besmeared with charcoal. They knew at once the design of my visit, and looked very savage. My salutation they did not deign to return. The native who was with me, whispered to me not to speak, as these men were very angry with us. I told him that I must speak, for there was a poor woman's life at stake, and we must endeavour to save her. So I sat down opposite to them, and spoke to them in a manner as inoffensive as possible. The most of them seemed unmoved, but eventually one man entered into conversation, acknowledged the wickedness of strangling, and said he would use his endeavours to prevent it. By-and-by, several persons friendly to us gathered around, and our hopes began to brighten. After remaining some hours, I returned to my own house, leaving strict orders with our friendly natives, not to leave the spot till my return. I had scarcely reached my own house, when I heard the sound of the death wail, and hastened back again. An interesting scene had occurred in my absence. When the bloody deed of strangling was about to be committed, Waihit, who up to this time had sat a silent spectator, said to the Christians who were present, "Let us not be faint-hearted; we must prevent this deed; let us take courage and be strong." Then turning to the heathen party, he said, "If you kill that woman, we will kill you." Knowing his determined character, they became faint-hearted when they heard this, and none of

them would lay hands on the woman. When I arrived at the place, I found the woman in the house, the door of which was guarded by Waihit. She was calling on those around to come and strangle her, and begged, if they would not do it, to be allowed to go to the bush and strangle herself. Waihit was using every argument to quiet her. The body of the dead man was conveyed to the sea and consigned to its watery grave. I then made arrangements with those natives, who had been so forward in saving the poor woman, to remain during the night and guard her, feeling assured, that if she were spared to behold the light of another day, there would be no danger. It would then be too late for her spirit to accompany that of her husband to the other world.

February 1st.—A painful occurrence took place to-day. A seaman in the employ of the sandal wood establishment here, came to my premises this morning, and commenced breaking down the fence. I went outside to see what was the matter. As soon as he saw me, he came running and struck me a heavy blow. He was evidently under the influence of liquor. I retired to my house, and succeeded in bolting the door against him. He then smashed in a whole window, and threatened to come in by it, but we succeeded in keeping him out. He said that he was a Spaniard, and a son of the Cross, and used most profane and horrible language. Pita, the Samoan teacher, heard the noise and came to my house, to assist in protecting us. He is a stout man, over six feet in height, and the most powerful man on the island. He was filled with indignation, and could scarcely restrain his anger at the ruffian's conduct. He went out of the house contrary to my wishes, and I followed him, well knowing that in his present frame of mind he would submit to no insult. The fellow no sooner saw him, than he rushed forward and struck him also. This was too much for Pita. He seized a billet of wood which fell to hand, and raised it with his powerful arms, to give what to all appearance would have been a death blow. I just had time to step in before him and seize his hands, and the miserable man was saved. He had sense enough left to know, that it was a dangerous thing to trifle with a high-spirited and enraged Samoan, so he went away quietly after a time. It does seem strange, that this man should have come to assault me, and equally strange, that

his employers and associates should have used no means to prevent him when they knew it. He may have come of his own accord, or he may have been sent; the one supposition is as probable as the other.

"*March 1st.*—Much sickness among the natives and white men. We have applications for medicine almost daily. A few of the natives place much confidence in our methods of treating disease. The great majority are still fettered by their superstitions. All sickness is supposed by them to be caused by evil spirits, which possess the sick person. The patient is removed from the house in which he lives, to the open air, and his only shelter is a few cocoanut leaves, spread over a rude frame work. The reason for leaving the house is, lest the evil spirits, or spirits who possess the sick, should remain in it. No medicine is used internally, but a priest is sent for, who by uttering some sacred words, and going through some wild ceremonies, expels the evil spirits, or tries to do so. A disgusting practice also exists of chewing a certain sacred leaf, and spitting it on the part affected by pain, or over the whole body. Cold water is also poured over the naked body, and the trembling which often follows this operation, is supposed to be caused by the efforts of the spirits to make their escape. The natives have no knowledge of medicinal herbs, nor the least idea of their use. We are blamed by many for causing the present sickness, and are shunned by natives who appeared friendly some time ago."

The rainy season this year (1850) was not so unhealthy as the preceding, but still there was a large amount of sickness. Mr. and Mrs. Archibald were laid up with fever and ague early in January. The attack of Mr. A. was a very serious one, and for a time his recovery was considered doubtful, while that of Mrs. A. was comparatively light. All the native teachers and their wives suffered more or less severely from the same disease. And last of all Mr. Geddie himself was laid down with island fever. That hard little knot of a frame of his, which some thought disqualified him for missionary work, had for nearly two years bade defiance to all the pestilential influences of the climate, so that, while all classes had more or less felt their power, he alone remained unaffected and was able to minister to them and bear the burden of missionary toil. But now it began to yield to the subtle power, and about the last of March he was

laid down with island fever. On the 8th April, he writes: "We have passed, or very nearly so, through another rainy season. There has been a great deal of sickness among the foreigners, but not so severe as last season, and there have been no fatal cases. Mrs. Geddie is just recovering from an attack of illness—I do not know what to call it. Many have had it. It commences with severe pains in the head and sickness at the stomach, and is followed by great weakness and loss of appetite. Mrs. G. has not been at all in danger, but very weak indeed. She had so far enjoyed excellent health here. I am well myself, except that at times I feel weak and unfit for any exertion; but this all persons feel that have been any time in a warm climate. The dear children are quite well."

While recovering, he was cheered by a visit from Bishop Selwyn, who came out of sympathy for him, knowing his solitary condition, and that it was the unhealthy season. "He kindly offered," Mr. Geddie writes, "to give me a trip to Tana, in his little schooner, for the benefit of my health, and also to bring back some natives of Aneiteum, who had been taken to that island, by a sandal wood vessel, about six months ago, and left there. As both these objects were important to me, I availed myself of his kind offer. After a delightful run of fifteen hours from this island, we anchored in Port Resolution. Great numbers of natives soon came off to us. As none of the teachers made their appearance, I began to fear that all was not right. After spending some time in suspense, an old chief named Kuanuan, whom I had seen before and knew to be friendly, came alongside, and made signs to me to go into his canoe, intimating that he would conduct me to the house of the teachers, which was about a mile inland. I found the Mission in great distress. Out of the four teachers left by the *John Williams*, in September, 1849, two had died shortly before our visit. A third was very low with the island fever, and in a very doubtful state. The fourth had been ill with fever and ague, but was now convalescent. The only two women in the Mission, one of them a widow, and the other the wife of the sick teacher, were also suffering from fever and ague. The three invalids entreated me to remove them to Aneiteum, where they might receive such attention and medicines as we could give them. I felt deeply for them, and readily acceded to their

request. The Bishop cordially approved of what I had done, and expressed his thankfulness that we had been providentially directed to visit the island at so distressing a juncture. Obadiah, the only remaining teacher, expressed his willingness to be left until I could send him help from Aneiteum.

"While I was engaged with the teachers, the natives of this island, eager to return to their homes, had collected on board the schooner, so that I had no trouble on their account. Our homeward passage was rather unpleasant. We had a heavy head wind, and high sea. The poor natives were much terrified. They became particularly alarmed when they saw the vessel, in tacking, taking a course in the opposite direction from Aneiteum. But I reminded them that I had left my own wife and children there. Most of them being heathens, they cried to their Natmasses for help, and threw taro, bananas, etc., into the sea in order to propitiate them. Their conduct gave great offence to the Christian party, and was regarded by them as an unpardonable desecration of the *nelgow nalaingeheni* (religion ship). Our arrival home caused much excitement among the natives, as I had brought home so many of their friends. Nohoat came to thank me for the favour I had done, and told me that the chiefs said that I was to remain on their island and leave it no more."

What rendered it specially important to get these men back was, that in consequence of their long absence, it was proposed, according to native custom, to strangle their wives, as in the case of death. Nohoat came to the Bishop to ask him to bring them home, but he told them they must go to Mr. Geddie, who interceded for them, and the Bishop yielded to his intercession. On their return the people were so pleased with the favour that they had obtained through Mr. Geddie's intervention, that they met and conferred upon him the rank and privileges of a chief of the first class, an honour which he bore meekly, but which was of importance to him in his work among them.

"The Bishop kindly offered to call again at Tana, and land any teachers whom I should appoint to that island. I immediately selected Pita, a Samoan, and Peleasala, a Rarotongan, two of our most efficient men, and soon had them in readiness for their new destination." But they were to be carried in grander style. H. M. S. *Fly* having called at the island at

the same time, the commander kindly offered to convey them to Tana. The offer was accepted. Seldom has a British man-of-war been employed in such a service as carrying these humble messengers of the Prince of peace. "The removal of these men has weakened our Mission on this island; but I felt it important to make some sacrifice to retain Tana, as that is an island of considerable importance."

Before Mr. Geddie had sufficiently regained his strength, he felt it necessary to visit the more distant out-stations, in order to re-settle teachers, who had been removed from them on account of sickness. The exposure and fatigue caused by these journeys, while his health was in a debilitated condition, brought on fever and ague. We must here say, that Mr. Geddie never spared himself, and, in the prosecution of his work, even disregarded those prudent precautions against disease, which such a climate required. Not that he did not feel the importance and the duty of attending to health. But his work was so pressing upon him, that he felt he could not disregard it, even when it was consuming his vital powers. Considering the manner in which he laboured, the wonder is that he did not succumb long before he did.

The fever and ague clung to him for some weeks, but the attacks gradually passed off, and later in the season he writes to the Board: "As all my attacks, however, have been mild, and not very frequent, my general health has been but slightly impaired by them. They have entirely ceased for some time, and I feel as well now as at any former period since my arrival on this island. Though I have spent more than two years on Aneiteum, I have been disabled from public duty only two Sabbaths during this time. Let me ask you to unite with us in gratitude to God for the measure of goodness, which He has shown to your infant Mission. Though for wise but mysterious purposes, His afflicting hand has been laid on us, yet no breaches have been made in our number. May we, with whom He has so tenderly dealt, be enabled more than ever to devote our souls, our bodies, our all to the service of our blessed Redeemer in this dark land."

About this time, the French Roman Catholic Mission on the island was broken up. "I am ignorant," writes Mr. Geddie, "of the reason which led to its dissolution. Perhaps the po-

litical changes of Europe have affected their missionary funds, and obliged them to circumscribe their operations in these distant regions. Their extensive establishment, consisting of an iron house, etc., was sold to Captain Paddon for £70. Those connected with the Mission uniformly manifested a friendly disposition towards us. Their residence here interfered in no way with our labours among the natives. Before they left, they invited Mrs. Geddie to come and get anything out of their garden she wished, and she accepted the offer. A station is still occupied by them on the Isle of Pines, where there is a bishop and several priests at present. They have made several attempts to gain a footing on New Caledonia, but these have been successively given up. The French priests are not likely to succeed well in this part of the world. On most of the islands where they have attempted to establish themselves, they are regarded with a jealous eye. The affair of Tahiti has awakened the fears of other islanders, and Romish Missions are now apt to be regarded as the precursors of French aggression."

Referring to their work, Mrs. Geddie writes on the 2nd May: "I am happy to say we have encouragement in our work. I have again been obliged to relinquish my school, or I should rather say, I had to do so some time ago, as there were preparations making for a feast, and the women and girls were kept busy fattening pigs for the occasion. But they are again beginning to attend, and I trust that I shall soon have such an influence over several of them, that they will not easily be induced to absent themselves. I have two very promising girls under instruction. One of them is a chief, the only female chief on the island. The other is her cousin, a very smart, clever girl. I feel very much attached to them. I have a Sabbath class which is generally well attended. Many of the natives do not cook any food on the Sabbath, and they call Saturday, *Ma sheat-o-netta*—the day for preparing food."

On the 20th May, Mr. Geddie writes: "We have still much encouragement in our work at this station. We have gathered a little society around us, who have totally abandoned heathenism. Several of the natives observe family worship regularly. I have three natives whom I occasionally send out to converse with, address, and pray with the natives wherever they can find them. The natives who live in our family, are often sent

for to go and conduct family worship in the houses of those who cannot do it themselves. Things are in a very interesting state on this island, and we have much encouragement to go on. They are also favourable at the out-stations. But you must not suppose that we get on smoothly. The heathen party are yet the overwhelming majority in the island, and of course they are opposed to us. But the Gospel will triumph in the end. How I long for another missionary! I will look for one by the return of the *John Williams*. I hope the interest of our Church in the cause of Missions is on the increase. I regret that I know so little about the movements of the Church in this and other matters since I left Nova Scotia. I am surprised at the silence of our many friends in America. With the exception of Mr. Waddell's letters, neither Mrs. G. nor I have received any from persons out of our own families.

"Our cold season has just set in, and we have fine weather. We suffer severely from the cold in the evening. In the daytime the heat is very oppressive, but after sunset we have a chilly, damp atmosphere. We have become so accustomed to the heat, that when the thermometer falls below 80° we feel very uncomfortable. I do not know how I should stand the cold of America if I were to return."

Early in July war broke out, and fighting continued almost every day for two months.

"When we came to this island, we found out that it was divided into two parties, who were hostile to each other. We have all along used our endeavours to effect a reconciliation, but without effect; yet it has been mainly owing to these efforts that peace has so long been maintained. The war was commenced by the people of Annauntchai making a sudden and night attack on the neighbouring district of Aneito. The people of the district in which I reside are the allies of Annauntchai in war times, and their aid was confidently expected on the present occasion. As soon as I heard of the war, I went to Nohoat and entreated him not to interfere, and I am glad to say, that all who profess to belong to us declared that they would not fight, as this was opposed to the word of God. The aggressive party, finding themselves in the minority, have sued for peace. The war has been suspended, for the present at least. Only three men have been killed, and I think as many

women strangled, but a great many have been badly wounded. One of the killed was cooked and eaten; the bodies of the others were recovered by their own party.

"War in these savage islands is by no means so alarming as persons at home might be apt to suppose. In general, the loss of life is but small. The parties at war usually fight on the boundaries of the hostile districts. The weapons of warfare are spears and clubs, especially the former. The spear is thrown with great precision and force, and would prove very destructive, were it not for the expertness of the natives in dodging it. When a man is disabled by the spear, then a rush is made on him, and he is despatched with clubs. Close combat is uncommon. When a man falls, the side to which he belongs consider themselves beaten, and usually retreat at once.

"It is remarkable to notice the indifference with which the natives regard war. A man goes to fight with as much unconcern as he goes to his daily labour. This unsensitiveness must in a great measure be the result of habit. From time immemorial, war has been the rule in these barbarous islands, and peace the exception.

"There is a peculiarity about the wars of this island, which shows that the natives, amidst all their degradation and barbarism, have some generous traits of character about them. In fighting times they never interfere with the women and children. This is almost more than we could have looked for among savages."

His second year's labours close with the following entry in his journal:—

"*August 6th.*—A little more than two years have elapsed since the commencement of our labours among this dark and degraded people. We have enjoyed many mercies and encountered many trials. From a review of the past, we have much cause to thank God and take courage. Our average attendance on the Sabbath day during the first year has been about ten persons, chiefly women and children. During the past year it has been forty-five persons. Should we progress in the same ratio, there is reason to hope for a brighter day at no distant period. During the past year, many have given up their heathenish customs, and are earnestly inquiring the way to be saved. The most important man who has yet joined us is Waihit."

Chapter X.

THIRD YEAR'S LABOURS.

1850.

THE first incident of their third year's labour was the arrival of H. M. S. *Havanah*, Capt. Erskine. "The visit," says Mr. G., "was an agreeable relief to our solitude. We were glad to have it in our power to converse with persons of our own colour, and tongue. The class of individuals, whom we usually meet on these islands, are men to whom missionaries are very obnoxious. As this is the only island in the group, where a white man can go into the interior with safety, Capt. Erskine expressed a desire to explore it. I accompanied him and several of the gentlemen from the ship, on a journey across the island. The journey is very fatiguing, and the path dangerous in some places, but the rugged and romantic scenery, together with the luxuriant and endless variety of foliage, in a great measure relieve it. In this party there was a botanist, who had come for the express purpose of examining the productions of these islands. He was in raptures during the whole of our excursion, and pronounced Aneiteum to be the richest botanical field that he had ever seen. Our native guides were almost loaded with an endless variety of specimens." We may mention, that Capt. Erskine, in his work, speaks in the highest terms of the Presbyterian missionaries in the South Seas, and of their work.

In the same vessel, came on a visit the Rev. John Inglis, afterward Mr. G.'s able and hearty co-worker in the Lord's cause on Aneiteum. He, with another minister, had been sent by the Reformed Presbyterian Church of Scotland, to New Zealand, as missionaries to the heathen, but on their arrival there, they had found the field occupied by the Church and Wesleyan Societies. When Mr. G. was at Samoa, he found some of the

Samoan missionaries in correspondence with them, and by their advice he wrote to them, inviting their co-operation in missionary work in Western Polynesia. The substance of the correspondence was laid before the committee in Scotland, who authorized Mr. Inglis to visit the islands at their expense, and if he saw an eligible field, to occupy it. Through the kindness of Sir George Grey and Capt. Erskine, he obtained a passage in the *Havanah*. Mr. G. gave him all the information in his power, and he was favourably impressed with the field, and the principal obstacle in the way of his coming to Mr. G.'s assistance, was the precarious state of his wife's health, in consequence of which, physicians afterward positively forbade her going to such a climate. He left, intending to return the following season to occupy some post in Western Polynesia, should this obstacle be lessened or removed. He did not return so soon as he expected; and it may be mentioned that when he did come, Mrs. Inglis enjoyed a fair measure of health, being spared through twenty-five years' hearty service, to spend a serene old age in her native land.

As to the work at this time, he thus writes in his journal:

"*October 1st.*—More attention is being paid to religious instruction. We hope that a brighter day has begun to dawn on our Mission. The progress of the work on this island has been gradual. We have not been privileged to record any remarkable or extensive movement in favour of Christianity. The people are very tenacious of old superstitions, and those who have joined us have come in one by one. In most of the islands of Eastern Polynesia, the chiefs have come in first, and the common people have followed, but in Western Polynesia the reverse is likely to be the case. Our adherents are to be found chiefly among the women and young persons, and few of the men come to hear God's word. Mrs. G. spends much of her time in teaching the women, and the cause has been greatly advanced through her means. The women are in a great measure inaccessible to us, and can only be reached through their own sex."

On the 3rd he addressed a long letter to the Board, from which we give copious extracts:

"We have now entered on the third year of our Mission on this island. In taking a review of the past, though we cannot discover marks of signal success, yet we can see enough to

cause us to thank God and take courage. The attendance for the last five or six weeks has been about eighty. Should things progress in the same ratio, there is reason to anticipate a brighter day for this island, at no distant period. Many of the natives have abandoned their superstitions, and are now earnestly enquiring what they must do to be saved. I do hope that some good is being done, and that we are not permitted to spend our strength for nought, and labour in vain. A very perceptible difference is visible, at least in the conduct of the natives, since we landed among them. For many months after our arrival, almost every day brought some new act of theft to light, and altogether we lost property to a considerable amount; but now locks and keys are entirely useless. The natives, who attended our Sabbath meetings used to come with their clubs and spears and painted visages; but now we seldom see a weapon on the Sabbath day, and the habit of painting is falling into disuse—none of the Christian party practise it. I have seen the day, when a man who wore a garment was the sport of others, but now every rag in the community is in requisition on the Sabbath day. In contemplating the revolution of sentiment, which has taken place on the subject of clothing, among many around us, I have often thought of the man, out of whom was cast the legion of devils, and who was found 'sitting at the feet of Jesus, *clothed and in his right mind.*' But while it is pleasing to notice a change in the conduct and habits of the natives, all this were nothing without a more deeply seated change—a change of heart. For this we long, and labour and pray. I dare not speak with much confidence yet of conversions, but I believe that some few are 'not far from the kingdon of God.'

"The little party who have abandoned their superstitions are objects of deep interest, and awaken our most anxious solicitude. How very peculiar and perilous is their situation! They have not yet any portion of God's word in their own language, and on verbal instructions, communicated very imperfectly to them, they are entirely dependent for their knowledge of saving truth. May Israel's Shepherd feed them and keep them!"

When at home he gave an amusing account of the appearance which his congregation presented at this stage of their progress. As with our first parents, conscience, awakened to

a sense of guilt, manifested itself in a sense of shame. The desire of clothing then became intense, and they availed themselves of anything within their reach that would in any way suit the purpose. Any old garment, or even a sack, cast away by the sandal wood men, was eagerly employed. But he said no minister in the Church at home was prouder of his congregation than he was of his, when he saw them thus brought to feel their spiritual needs, and listening with hungering eagerness for something to afford relief.

"I will now give you a brief outline of my missionary labours. The Sabbath is of course our most important day. At 8.30 a.m. we meet for divine service. The natives are called together by beating on a piece of log hollowed out in the form of a trough. Our meeting is conducted much the same as in churches at home. My sermon occupies half an hour or a little more. During the time of service the conduct of the natives is in general decorous, and any impropriety now meets with such marks of disapprobation from the audience at large, as seldom to require any rebuke on my part. At 10 a.m. our Sabbath school meets. Mrs. G. attends to the females, while I take the men and boys. The general attendance is in all about fifty. Exercises, examination on morning sermon, repeating a portion of native catechism, and practical address. After an early dinner I usually go out and itinerate among the natives. In these visits I am accompanied by some of our own party. We visit those who neglect to visit us; but wherever I can find a few natives I endeavour to sow the good seed among them. A 4 p.m. we assemble for divine service. I give a short sermon or address, and sometimes call on one of our most experienced natives, whom I have previously instructed to prepare himself, to give a short address also. There are three natives, whom I can now call on with some degree of confidence to address their countrymen. Their addresses are usually simple, pathetic and effective. It would warm your hearts to hear these poor islanders, who have but just emerged from heathenism themselves, pleading with their 'brethren, their kinsmen according to the flesh,' to abandon their superstitions and turn to the Lord.

"Then we close the Lord's day with a meeting of a more private nature. Most of the natives in our immediate vicinity

assemble in my house at sunset, and unite with us in our family devotions. These meetings are very delightful, and profitable, too, I hope.

"I hold a weekly religious meeting on Friday also. It is designed especially for those who have abandoned their superstitions and heathen customs, and who desire to know the truth. The Friday meeting is common in most of the Missions on the South Sea Islands. This meeting I regard as preparatory to the organization of a Christian Church at a future day. I have said but little as yet to the natives on this subject, for it has all along been my great object to lead them to Jesus, as 'the Lamb of God that taketh away the sin of the world;' but it is time now to direct their thoughts to the observance of the Redeemer's commands and ordinances. Though I have brought the subject under consideration, I will not act hastily in the matter. I must know more about native character, and I begin to feel already that it will be a very difficult thing to form a just estimate of native piety; for in the poor natives we see much to admire, and also very much to condemn. I believe, however, that some are sincerely desirous to comply with all the commands of Jesus, and are willing to make any sacrifices for this purpose.

"A few weeks ago, Waihit, one of our most consistent men, came to my house and requested a private interview with me. He had a fine head of long hair, done up in the native fashion, that is, separated into small locks, each of which is wound round with the rind of a plant. The dressing of the hair is a tedious operation; and besides being an enormous waste of time, it is an unscriptural and heathenish practice. He addressed me as follows: 'Misi, you have told us that all who join the family of Jesus must give up their dark customs. Now, I know that it is a dark custom to wear my hair as it is; will you cut it off?' I asked him if he had considered the matter; for I know of nothing in which an Aneiteum man prides himself so much as his hair, and to part with this is something like breaking caste in India. Upon assuring me that he had maturely considered the matter, I took a pair of scissors and soon relieved his head of its unwieldy burden.

"The employments of the remainder of the week are diversified and laborious enough, consisting of preparation for the

Sabbath, visiting my district, compounding and distributing medicines, attending to the sick, visiting teachers and out-stations, etc.

"Our efforts at schools have not been encouraging. The natives do not appreciate the value of being able to read, and therefore they are unwilling to expend the time and patience needful to this acquisition. A few, however, are now able to read, and others are coming on. But we must not be discouraged. Many who never visit our schools know their letters and small words. They appear to teach each other in their own houses. I am of opinion that the business of teaching will come suddenly on us at no distant day, and when it does it will be a heavy work. The religious instructing of the natives must beget in them a desire to be able to read of 'the wonderful works of God' in their own tongue.

"I endeavoured last year to commence a free school. I thought that if I could board a few lads, I would be able to keep them and instruct them, in the hope that at some future day they might become useful to their countrymen. I gathered some four or five promising lads, whom I kept about me until my own family was reduced to the verge of want. I told them then that they must look out for themselves, as I could not help them any longer. They still sleep in our house, but they spend so much of their time in fishing and collecting food, that very little is done in the way of teaching. But I have not lost sight of the object. I design, as soon as I can, to put up a building for their use, in which the native teacher will also live. Then I will get them to commence a plantation of their own, and raise at least a portion of their own food. The articles which friends in Nova Scotia forward to us will help to clothe them. Such a school is desirable in every Mission, for we ought to have at least a few *entirely* under our own control, and these few might in time exert a happy influence over their benighted countrymen.

"I sent Pita, my native assistant at this station, to Tana in April last. Since that time I have been without aid in the spiritual department of the missionary work; I have lately been obliged to remove a teacher from one of the out-stations to this place, and Providence seemed to clear the way for this. Kuku, a Rarotongan teacher, was settled at Umetch last Sep-

tember. After he had been there some time he was laid up with fever and ague. I removed him to this station and kept him here about two months. He went back to Umetch, but soon relapsed and was very ill; so I removed him a second time and kept him two months more. He went back again, and has returned an invalid the third time. His station is, I think, one of the healthiest on the island, being on the weather side; but he has built his house on the lee of low, swampy land, and this may account for his illness. I design to keep him at this station to aid in the work here. He is acquainted with printing, and may be a help in this respect.

"In my last communication I mentioned that we had printed an elementary school book. Since then another book has been printed—a catechism of Christian truth. It is divided into small, convenient chapters, under the following titles:—God; The Holy Scriptures; Adam and Eve; The Entrance of Sin into the World; The Anger of God on account of Sin; Jesus Christ the Surety of Sinners; The Incarnation of the Saviour; The Death, Resurrection, and Ascension of our Lord; Christ's Second Coming to Judge the World; Prayer to God for Divine Blessing; Baptism and the Lord's Supper; The Ten Commandments, etc. The above are the only productions which have been issued from the press during the past year.

"Of the elementary School Book there has been printed 2,000 copies, or 24,000 pages; of the Catechism of Truth there has been printed 1,000 copies, or 16,000 pages; total number of pages, 40,000. I have still a small supply of paper on hand, which I am reserving for select portions of Scripture which I am now translating. I hope to be able to print about 1,000 copies in a pamphlet form of 24 pages. The printing has been done entirely by Mr. Archibald and myself.

"You must not infer from the account which I have given you of our labours and partial success, that we have been permitted to go quietly on. Our infant Mission has encountered a degree of hostility which might have vanquished any other than a divine cause. The history of this Mission, however, is not singular in this respect; where is the Mission in which the first labourers have not sowed in tears? But opposition is only what we expected, and are still prepared to expect. After all, when I consider the arduous field on which we labour,

and the several adverse influences at work, we ought to be thankful to God that we do not meet with more to discourage us. You will not be surprised to learn that many of the heathen party have taken the alarm. They distinctly understand now that we aim at nothing less than the establishment of Christianity on the ruins of heathenism. A degree of feeling, therefore, has insensibly arisen between those who avowedly abandoned heathenism, and those who are still its votaries.

"I fear that the Christian party are not always prudent in their intercourse with the heathens. They have just given up heathenism themselves, and now that they see their former folly, it is no wonder if they sometimes speak of the old system in a way that is displeasing to its friends. It would be well if their opposition were confined to words, but indiscreet acts are sometimes committed. I know a man who broke down an altar, on which it is customary to present offerings to Natmasses, and cooked his food with it. Our boys are blamed also for destroying the food that is given in offering to Natmasses, and I fear they are not guiltless. Such a sacrilegious act would have been regarded as the certain forerunner of death not long ago. But a more serious affair occurred of late. We were making some alterations on the Mission premises, and sent out a few natives for wood. They found some very convenient for our purpose in a grove that had been held sacred from time immemorial. Fearless of the Natmasses who inhabited it, they set heartily to work and cut all that they wanted. When the heathen party found it out they were filled with horror and rage. They imagined that sickness and death would be the result to themselves. They threatened the lives of two who were more deeply guilty than the others, and the destruction of the plantation of a third. I did not ask the natives why they cut their wood on the sacred ground, because I feared that they could not give a satisfactory answer. As soon as I heard of the affair I went to the chief, a dark-hearted man (whose son was one of the guilty ones), and the heathen party. I said what I could to allay their excitement, and they seemed satisfied when I promised to forbid similar conduct in time to come. The affair has now blown over, and I expect that we shall not hear any more of it.

"It is hard to control the feelings and acts of natives who

are guided in a great measure by momentary impulse, and seldom scan consequences. I have cautioned our party in time to come to guard against every act, which would unnecessarily outrage the feelings of their benighted countrymen. The plan which I have always recommended to them is, to visit their heathen friends, converse with them, and pray with and for them, and win them by love.

"But while I regret such indiscretions as I have noticed, which in an abstract sense cannot be morally wrong, yet I must say that in some instances our friends have much to bear. They have been reviled, and to some extent persecuted, and all manner of evil falsely said against them. Many interesting incidents are told to us by the natives of their intercourse with their heathen friends. I would just record one which came under my own observation some time ago. I went into my yard one day and saw a native woman stand there with a large club. I soon recognised her as the mother of a young man and woman, who had for some time previous been living with our native domestic. They had come for instruction. The old woman was much excited, and had apparently been scolding her son, who was also there. I asked her what was the matter. She made no answer, but her son told me that she had come after him and his sister to go and do some *nedo aupat*, dark customs, in the view of an approaching feast. I remonstrated with the woman on the wickedness of her conduct, and told her that they were welcome to remain on the Mission premises, and that no person should compel them to leave for such a purpose. While I spoke to her she shed tears, whether of affection or rage I don't know, but she left threatening to kill the daughter when she could find her inland. I have been forcibly reminded, by the above and other like incidents, of our Lord's words, Matt. x. 34, 35. Were we to record all the exciting occurrences, which take place in this, as in every new Mission, we would have more of your sympathy, and perhaps more of your prayers. They would, I doubt not, make a deeper impression on you than they do on ourselves. But if exciting events do occasionally disturb the monotony of our course, even in these we usually discover as much to encourage as there is to discourage, so that the mind is kept in a kind of balanced state, and we are still enabled to go on heartily

in our work. Let us thank God for the past, and take courage for the future. Heathenism has received its death wound on this island, and now we have only to combat with its expiring struggles. The contest may be severe, but with a vigorous agency and the Divine blessing, it will not be of long continuance. But another missionary is indispensable for the work, as my labours are in a measure confined to one side of the island; and may I hope that even one is on his way, to come 'to the help of the Lord against the mighty?'

"In looking at the history of this Mission, we cannot be too thankful to God for the position which we occupy at present. He appears to have worked *for* us rather than *by* us. Nohoat, the chief of this district, who is perhaps the most influential man on the island, ever since he knew our object, has been hostile to it until lately. He is himself a sacred man, and a disease maker, and to these things he is as much indebted for his influence as to his official position. He has long since seen that if Christianity succeeds, his craft is in danger and must sink. To myself as an individual Nohoat has always been friendly. He is a sickly man, and has in some instances experienced the benefit of our medicines, and mode of treating diseases, and this has at last awakened in his breast a kindly feeling towards us. He rarely comes to my house without requesting me never to leave this island; and is sometimes as earnest about the matter as if his existence were dependent on my residence here. A few months ago, Nohoat so far overcame his superstition and scruples, as to attend our services for a few Sabbaths, and had one of our natives to conduct family worship in his house every evening. I had strong hopes of him, but he has since fallen off. Wishing to know the reason why he had left us, I called at his house to ask him. He appeared much ashamed when he saw me, but he told me that the heathen party had threatened, that if he did not give up the Nalaingaheni, they would invoke their Natmasses, and bring sickness, famine, and death on the land. On this account, he said that he was afraid to attend our worship. I endeavoured to reason him out of his fears, but he is a very superstitious man. The natives who were along with me laughed at the fears of the chief, and asked why the Natmasses did not inflict these calamities on them. The chief's only son and probable successor,

a promising lad of about fourteen years of age, has given up the old system, and spends the most of his time about the Mission premises.

"An event of some novelty and interest took place lately, which I may record here. In every village on the island, there is a public place of meeting called the *Intiptang*. The male heads of families and young men usually resort to this place every afternoon, for the purpose of discussing public and village affairs, planning fishing and other expeditions, and talking over all matters of interest. One morning I was surprised on going out to find a number of natives at work clearing ground and erecting a building within a few rods of my house, and separated from our premises only by the public roads. I asked them what they were doing? One of them answered, 'This, Misi, is the Intiptang of the Nalaigaheni people. The heathen do not wish us to associate with them, and we wish to meet by ourselves, and talk about the word of God, and those who know most will teach those who know little.' I told them that they must not cast off their heathen countrymen, and *meitsh* (monopolize) the word of God to themselves. 'Oh, no,' said they, 'we will visit them, and entreat them to abandon their dark customs; and when we see them pass by we will call them to come to our Intiptang, and converse with us.' There is one singularity about this place of public meeting—it is visited by persons from several villages, and thus it will have a tendency to break down a system of exclusion on this island which has been a hindrance to our work; for the people of one village seldom have familiar intercourse with the people of another.

"The horrid practice of strangling is carried on still to a fearful extent. At one time we thought that widows only were strangled on the decease of their husbands, but in this we were mistaken. Mothers are often strangled when a son dies. I have known a young man and woman to be strangled on the occasion of the death of a chief's wife. An instance occurred since our arrival, in a neighbouring village, of two women being strangled when a child of some rank died. Truly 'the dark places of the earth are full of the habitations of cruelty.' It is a great trial to our feelings to live in a land where such revolting practices are observed. During the past year I interfered in three cases where life was at stake. In the

first instance I was unsuccessful, but in the two latter the women were saved. [The first two cases have been already given.] The last occurred very lately. One Saturday evening, a man named Naurita came in great haste after me, and requested me to go to his house and save his wife. He said that his son was dying, and the mother's relations had come to strangle her on the occasion. I went to the place, and found about thirty persons collected. I broached the subject at once, told them of the wickedness of the act that they contemplated, and assured them that they would have to answer to God for the woman's life, at the last tribunal. A good deal of conversation was elicited on the occasion, but all in a friendly tone. The strangling party assured me that they would not interfere with the woman in consequence of what I had said, and the husband told me that his fears were removed: so I left. The boy died, but the mother was saved.

"The subject of strangling has of late excited a good deal of discussion in the district where I reside. The two cases which I have recorded have made a serious break on the old system. The heathen as well as the Christian party tell me that strangling will no more be practised in this district if I can be on the spot when death takes place. You will be surprised to hear that many of the poor degraded women are themselves the most opposed to the abolition of the horrid practice. Some of the old women especially are much enraged at me on account of the stand which I have taken against it. When they are now told that if they survive their husbands they will not be put to death, they cannot control their anger. Some who used to be friendly before, will not speak to me now when they meet me. But this feeling is not universal. Many women also hail Christianity, as the means of their deliverance from temporal as well as spiritual degradation and misery.

"At the time of our arrival on this island, every woman wore around her neck the instrument of death. This was a kind of stout cord of native manufacture, so arranged that a moderate pull is sufficient to effect strangulation. We have caused those women who profess to have joined us, to lay aside this emblem of their darkness and woe.

"I have lately received a note from the Rev. Dr. Ross, Sydney, acquainting me of the safe arrival at that place, of

some cases of articles for this Mission, from Nova Scotia. He will forward them by the first opportunity. The friends of the Mission will please to accept of our thanks for this and former contributions to the cause. Anything in the shape of clothing will always be acceptable, as the desire for covering is becoming very strong. Many absent themselves from our instructions, because they think that it is unlawful to come naked to the house of God. A single garment sometimes goes the round of several families, each member wearing it in turn; so that it is very common to see a man with a gown on, and the other sex with a shirt. The natives, who crowd about our premises on the Sabbath morning, borrow or pick up all that they can find to cover their nakedness; but after the worship is over, every article is safely deposited in its place. I have often seen the sails of my boat in the house of worship covering some of the poor natives. What a treasure your boxes will be when they come! It is proper that you should know how articles contributed for the Mission are appropriated. At first, we gave them away gratis, but we soon found that this plan would not answer. The natives were very careless about things that they received on so easy terms. Our practice now is to demand some remuneration in the shape of labour. All the native assistance which the teachers have received in building their houses, has been paid for in this way, and by the same means our Mission premises are kept fenced and in order. The teachers are also furnished with what they need. I have also to make a present about once every six months to the chiefs in whose districts the teachers reside. I need not specify articles that would be acceptable, as almost anything can be turned to account here.

"The first year that we spent on this island, we could not get the natives to take medicine, but the run for it during the past year has been very great. The natives are unacquainted with medicinal herbs, and use no internal remedies in cases of sickness; they depend entirely on ceremonies, performed by their sacred men, for recovery. The ruler of the seas, one of the highest sacred men on this part of the island, and an obstinate enemy to the cause, was laid up with sickness about two months ago. He was advised to send for me, and did so. I gave him some medicine and he soon recovered.

Since then he has been a regular attender on our religious services, and professes himself to be one of our number. Now, if we find that we can, by the cautious distribution of medicine, help to break down the old system among this people, then I think we ought to lay this auxiliary under contribution to the cause of Jesus. The most of our common and useful medicines are nearly expended. If your funds will admit of it, it would be no misappropriation of them to order a small supply from Britain, to be forwarded to us. Our Divine Saviour, while engaged in His work on earth, did good to the bodies as well as the souls of men, and their bodily as well as spiritual maladies awakened His commiseration, and often called forth displays of His omnipotence.

"I entreat you to consider the very peculiar circumstances of your infant Mission, and send help without delay. If you consider the trials, the responsibilities, and the anxieties of a Mission like your own, and also the disadvantages under which we labour, arising from a tropical and unhealthy clime, I am sure you will see the impropriety of leaving me for any length of time alone. We will count the very days until the *John Williams*' return from Britain, and sad indeed will be our disappointment if we find no missionary from you in her. Now that you have embarked in the cause of Missions, it is your duty to follow it up with the vigour and faith, which so important a work merits and absolutely demands.

"Though these islands present a sphere of labour somewhat uninviting and arduous, yet I think we have much encouragement, and a reasonable prospect of success at no distant period. You are aware that the chain of islands stretching onwards from this to the Indian Archipelego are chiefly inhabited by the Papuan, or Oriental negro race. I am not aware that efforts have ever been made for the evangelization of this people. It would be an interesting event if the first soul of a new branch of the human family were saved through the instrumentality of our own beloved Church. And for such an object we may, and should, even with a hallowed ambition, aspire."

At the close of the year, Mr. G. thus describes the state of the work, under date 13th December:—

"I have not anything new to report as regards the progress

of the missionary work. There have not been any accessions to our numbers since the date of my last letter. The heathen and Christian parties have now taken sides, and the former will not come to hear the Gospel, and I find them less accessible to Christian instruction when I visit them than they formerly were. But though stationary at present, as regards numbers, I do trust that those who have ranged themselves on the side of Christianity, are making some progress in Divine knowledge, and obtaining clearer, more comfortable, and more saving views of the Gospel of salvation. Our average attendance on the Sabbath day is about eighty.

"An event of a rather exciting nature occurred about six weeks ago. Among the heathen party there were some cases of sickness, supposed to be caused by the Natmasses, on account of indignities done to them by the Christian party. A number of the heathen party resolved to take revenge, by making an attack on our people. A messenger was accordingly sent to them on a Sabbath evening, to inform them that they would be attacked next morning. On the receipt of this alarming intelligence, the leaders of the Christian party met for consultation, and sent one of their number to ask my advice. I told the men that I must see the chief and heathen party before I could give any advice at all. I went immediately to Nohoat, accompanied by my native assistant, a Rarotongan teacher. I asked the chief if the report that I had heard was correct. He told me that it was, and said that he was determined to have the lives of two natives next day, whom he named. He said, moreover, that I need not give myself any concern about the affair, as the Mission premises should be considered sacred, and no person connected with the Mission would be interfered with. I told him that the Christian natives and I were *one*, and to make war against them I should regard as war against the Mission. I endeavoured to reason with him, and used all arguments and appeals to divert him from his purpose, but he seemed inexorable. Pointing to his heart he said, 'I know that if I am killed I will be burnt in the *great fire* (hell); but I don't care, I will have revenge.' Though the chief is a dark-hearted, superstitious, and very wicked man, I had always found him manageable, except on this occasion. My feelings were more than I can well describe;

and I was about to leave him in despair when another argument occurred to my mind, which I thought might have some effect. I said to him, 'Nohoat, this is my only word to you now, and mark it well: if you lift a weapon against any Christian native to-morrow, I will leave your land as soon as the *nelgow nalaigaheni* arrives, and go to some other division of the island, or to some other land, where the people wish to know the word of God; and as for those who have turned from their dark customs, as many as wish to leave this persecuting land, will be taken to some other place where they can worship the true God without molestation.' This caused the chief to alter his tone a little. He has often endeavoured to extort promises from me never to leave this island. His motives for wishing me to remain, however, are all selfish. He feels that it adds to his importance to have a missionary in his kingdom, as he calls it; and besides this, he has such faith in the efficacy of my medicines, that he considers his existence contingent on their use. He often tells me that if I should leave the island he would die. After a good deal of conversation, Nohoat agreed, on condition of my not leaving the island, to alter his design from *nethoa* (fighting), to *nehtuo* (scolding), that is, from a war with weapons to a war with tongues. I now asked the chief to give me a pledge that all weapons should be left at home, and that the natives would come to the place of meeting unarmed. He consented that spears should be left behind, but he said they must take their clubs. I wished the clubs to be left behind also, but he would not consent to this. The club is regarded by the natives of this island, rather as a weapon of defence than of offence, and the spear is chiefly used in fighting. Before leaving, I told Nohoat that, as a chief, I would rely on his word, and leave him with the assurance that there would not be any fighting about the supposed grievances on the morrow. He gave me his hand, and assured me that he would not deceive me; so I left him. After leaving the chief, I went to the public place of meeting of the heathen party, and found some persons collected there. I told them that I had been to the chief, and the result of my interview with him. After some talk, they said that they were willing to acquiesce in his views.

"On my return home, I found the leaders of the Christian

party assembled, and waiting for me. Before stating to them the result of my visit, I asked what they had resolved on themselves. Waihit, in the name of the others, said, 'Misi, our word is peace; we know that it is wicked to fight, *and we are not afraid to die for the cause of God!*' Such a statement, especially from the lips of a man who, but a little more than a year before was one of our greatest opposers, I felt to be more than an ample recompense for all the trials, anxieties and labours, which I have endured since my connection with this Mission. I began to feel for the first time, with some degree of confidence, that a sacred flame had been enkindled in this dark island, which the waters of opposition and persecution were not likely soon to quench. I then told them my conversation with the chief and his party. They were pleased; but seemed dubious of their sincerity. I urged them, when they met their enemies, to exercise Christian forbearance, to display nothing but gentleness and kindness, and when reviled not to revile again. After our Sabbath evening devotions were over, they left my house and again assembled for prayer by themselves. Thus ended the Sabbath day.

"Early on the Monday morning, the Christian party began to assemble at their Intiptang, close by the Mission premises. I repeated to them my request that every word and act calculated to irritate should be avoided by them; and directed them to choose one of their number to speak as occasion should require, which was done. About 8 a.m., Nohoat and his party made their appearance. The chief then commenced an harangue at the highest pitch of his voice, and in a very angry tone. He told the Christian party, in a very ostentatious manner, that he had designed to punish them, but that I had come to him and interceded for them, and to that intercession they were indebted for their safety. He next went over a long list of grievances, such as their eating sacred food, destroying altars, polluting sacred ground, etc., and told them that, as the consequence of this, several persons were sick already, and he would very likely be sick too. He went on in this strain for nearly two hours, except when interrupted by the representative of the other party, to repel false charges, answer accusations, give explanations, etc. The Christian party exercised the utmost moderation and forbearance, whilst their enemies

said all that they had to say against them. After the chief's speech was finished, the meeting broke up, and the better-disposed of the heathen party joined some of our people in a fishing excursion, while the others left, apparently mortified that the affair had ended so quietly.

"I trust that good will result from the above transaction. If it has made some more decided against us, it has also decided others in our favour. It has shown, moreover, that the Gospel has taken a deeper root in this dark land than I was prepared to expect, and encourages us to go forward, in the hope that our labour is not altogether in vain in the Lord.

"The work goes on quietly at the out-stations. There seems to be a general desire for Christian instruction throughout the island. I have frequent applications for teachers, but alas! there are none to send. The harvest in this dark land is truly great, but the labourers are few. O, for a right-hearted and devoted Christian brother, to unite in the responsibilities, the labours, the trials, and I will also add, the joys of this arduous Mission. My heart would almost sink within me if I thought that such a person was not now on his way to the help of the Lord in this dreary land. With another missionary to carry on the work on the opposite side of the island, heathenism would soon give way, and the religion of Christ would speedily become the religion of the land.

"I long for the day when we shall have an effective native agency on the field. At present I have a few young men of promise who come to me daily for instruction, and who, I fondly hope, will ere long become teachers to their benighted countrymen. The natives of this island are by no means inferior, in an intellectual point of view; and with minds enlightened by Divine knowledge, and hearts renewed by Divine grace, many of them will yet become useful auxiliaries in the work of evangelization—not in this island only, but in the dark regions beyond. I often admire the simplicity and vigour of our native addresses, though there is sometimes a homeliness of illustration about them, which would not be tasteful to those who are choice in their metaphors. On one occasion I heard the following illustration, in an address from one of our natives: 'When foreigners first came to our land,' said he, 'if they wished to purchase our food, they held out

beads in one hand and tobacco in the other. We turned from the tobacco in disgust, and eagerly grasped the beads. By-and-by one tried the tobacco and liked it, another tried it and liked it; everyone who tried it liked it. When beads are now offered to you, you turn from them in disdain, and ask for tobacco. And there is now a great craving for tobacco round the whole island. Now, it will be just so with the Nalaigaheni. When Misi first came to our lands to teach us the Word of God, we said that the Nalaigaheni was a bad thing, and we laughed at those who listened to him. By-and-by one tried the Nalaigaheni and liked it; many tried it and liked it; and the time is not far distant when the people throughout the island will crave the Nalaigaheni as they now do the tobacco.'

"You will rejoice to hear that the British colonies in the Pacific, are awakening to a sense of their duty in relation to the dark islands of Western Polynesia. A meeting took place at Sydney last month, for the purpose of organising an Australian Board of Missions. There were present at this meeting the Bishops of New Zealand, Van Diemans Land, Sydney, Melbourne, Newcastle, and Adelaide; a large number of clergymen, and an immense concourse of people. The Bishop of New Zealand has been the mainspring of this missionary movement. The Board will commence its operations on the New Caledonian group; and as soon as agents can be procured, they will be located on such parts of that field as are considered open to missionary enterprise. At the meeting it was resolved to raise £1,000 to purchase a vessel of seventy tons burden, for the purpose of visiting the islands; and £400 of this sum was raised on the spot. The whole movement is a noble one; and I trust the anticipations of its sanguine promoters may be more than exceeded. May we not hope that the dawn of a better day is near at hand, when the colonies of Britain are coming forth to the work of evangelization? In a deeply interesting speech which the Bishop of New Zealand made at the above meeting, he alludes to your infant Mission in the following terms: 'The only missionary effort of any consequence which have been made in this direction, was by a clergyman of the Presbyterian Church, who had been sent from that Church in Nova Scotia, a distance of about 20,000 miles, and who at present occupied a station on one of

the New Hebrides. If people so distant had awakened to the importance of this work, surely New South Wales, which lay within 1,200 miles of these islands, could not be less interested in the eternal welfare of their inhabitants.'

"You will see that your example has been quoted by the Bishop, as a motive to missionary exertions on the part of the colonists of New South Wales. What an achievement has been gained, if your feeble exertions in Nova Scotia have contributed in any way, to awaken an interest in the cause of Jesus in the remotest extremities of the British Empire! And I think that this has been the case. Nearly three years ago I met the Bishop of New Zealand at the Samoas, and told him what you had done and what the Baptists had done for Foreign Missions, and remarked that Nova Scotia was the first of the British colonies to send agents of her own to heathen lands. When he was last here, he told me that my observation had struck him, and he soon resolved that as Nova Scotia was the first, so New Zealand should be the second of the colonies, to embark effectively in the work. The Bishop has nobly carried his resolution into effect. A movement has commenced in New Zealand already, which has spread to Van Diemans Land and New South Wales, and which is likely to lead, at no distant period, to stupendous and happy results in the dark isles of the Pacific. Ought not these things to encourage the Church at home, and stimulate every member of it to more liberal, more cheerful, and more prayerful exertions in behalf of the Redeemer's cause?"

Chapter XI.

THIRD YEAR'S LABOURS—(*Continued*).

1851.

THE next six months were to be more exciting than any through which the Mission had yet passed. The hostile elements were coming into more earnest collision. But as his journals have been preserved, giving full particulars of the struggle, we simply allow them to speak for themselves.

"*January 1st, 1851.*—This day commences another year. In taking a review of the past year, in its relation to this Mission, we see much cause for gratitude to Him from whom all our mercies flow. In the midst of sickness and trial all our lives have been mercifully preserved, and we have had some degree of encouragement in our work. Many who were our avowed enemies when the last year began, now profess themselves to be on the Lord's side, and are ready to suffer for the cause which at one time they strove to destroy. And while our little band of native converts has increased in numbers, some advances have likewise been made in the knowledge of Divine things. The past year has witnessed the commencement of the struggle between Christianity and heathenism on this island—a struggle which must go on until the former system rises triumphant over the ruins of the latter. For such a conflict we ourselves, and all the friends of the cause, ought to be prepared. Satan has reigned without molestation over these poor islanders for untold generations, and he will not give place to the Redeemer of souls without a severe contest. All successful Missions have had their conflicts as well as their triumphs. May we, who now sow in tears, be permitted one day or other to reap in joy! We commence the present year expecting great things for the cause of God.

Condescend, O Father of Mercies, to manifest Thy power and grace in the salvation of many souls!

"*2nd.*—A painful event has just occurred. A poor woman, who for some time past has regularly attended our Sabbath-day services, attempted to strangle herself. She has been driven to this by the ill-treatment of her husband, who is a heathen, and who is enraged at her for receiving Christian instruction. She was discovered suspended in the bush, and happily rescued before life was extinct. We were shocked at the conduct of the unhappy woman. May God enable her in future to bear her trials with more piety! Suicide is not uncommon among the female sex on this island. Wives, when ill-used by their inhuman husbands, often terminate their sorrows in this world by laying violent hands on themselves.

"*6th.*—A fight has just taken place in the neighbourhood of the Mission premises, between two parties of natives belonging to different villages. The affair originated in a case of adultery, which is a common sin on this island. None of the Christian natives took any part in the quarrel, though several of them belonged to the contending villages. Four natives were wounded in the fight, three of whom had spears completely through their thighs. I dressed all their wounds, none of which are likely to prove fatal. Our natives are using their influence to prevent a renewal of the fighting. They have besought their heathen countrymen to give up their dark and savage customs, and, like brethren, to dwell together in peace and love. It was an interesting spectacle to behold them acting the part of peace-makers. May we not hope that such developments of Christian character, will go far to recommend the religion of Jesus to these benighted islanders?

"*February 1st.*—The opposition to the cause of God increases. As the chiefs are all priests, or sacred men devoted to the service of their respective Natmasses, the influence against us is formidable. They are now convinced that Christianity admits of no compromise with heathenism, and they see that their craft is in danger if the Gospel succeeds. Every chief is either a disease-maker, a rain-maker, a fish-maker, or fruit-maker, etc., and to his sacerdotal office, which is supposed to include these extraordinary powers, he is more indebted for his influence over the people, than to his chieftain-

ship. By some of these persons, drought, famine and pestilence have been threatened should the natives embrace Christianity. Thus many of the heathen, who are secretly our friends, dare not join us from fear, and others, who do not understand our object, are much enraged against us. The Christian party suffer much at the present time from their heathen countrymen. Their little clothing and other property is stolen from them, and the plantations of many have been destroyed. All manner of evil is spoken against them, and the heathen constantly threaten war. A native named Vakki, who lately joined us, had his clothes stolen, his taro and other food destroyed, and his house burnt. At one time a party of his neighbours surrounded him, armed with spears and stones, and he was obliged to break through the circle and flee for his life. Spears and stones were thrown after him, but he escaped unhurt. His crime was eating a native fruit called *inmop*, before the first fruits of the crop had been presented to the Natmasses. On this island it is customary to give the first fruits of the various kinds of food to their imaginary deities, before any portion of the crop is eaten by the natives. Thus our natives have been called on at a very early period to suffer persecution for conscience sake. May God recompense their temporal losses with durable and saving blessings! I am sorry to say that Vakki retaliated by destroying some of the food of his persecutors. He has yet to learn the beautiful lesson taught in Matt. v. 44. This is the first instance in which any of our people have returned evil for evil. They have hitherto displayed a forbearance under their trials scarcely to be expected.

"*20th.*—Received intelligence from Epege of the death of Uumru. This man was perhaps the first convert from heathenism to Christianity on this island. He visited Samoa, and spent three years on the island of Tutuila, where I first saw him. He returned to Aneiteum in the *John Williams*, in September, 1849. On his return I engaged him to remain with me and assist me in the acquisition of the language. As both he and I could talk a little Samoan, his services were very valuable to me. To him I am much indebted for what I know of this language, and he greatly assisted me in searching out the most suitable words for sin, unbelief, faith, salvation,

etc., and he has been instrumental in persuading many of his countrymen to give up their superstitions and place themselves under Christian instruction. During the time that Uumru spent with me I endeavoured to give him such information as I thought most valuable to him. At first I found him very self-righteous; and when I first spoke to him about the depravity of his heart he was offended with me, and thought I made him out a much worse man than he really was. He became more humble, however, and his views became more evangelical, and I cherish a hope that he departed this life with some just conceptions of the way of salvation, and a humble hope of his personal interest in it. He died of asthma of long standing. About six weeks ago I sent him to his own land, in the hope that a change of air might be beneficial to him. After he had been away two or three weeks my boat went to bring him back again, but his relations would not consent to his return, as he was evidently drawing near his end. Before his death he consigned his wife and boy to my care. The death of this man has been the cause of much triumph to the heathen party. They talk of it as a judgment inflicted on him by the Natmasses for embracing Christianity.

"*25th.*—The opposition increases, and matters assume an alarming appearance. Our poor natives suffer much from the heathen party. May God preserve them steadfast and immovable! The heathen now look to me as the cause of the anarchy, that prevails on the subject of religion in this island, and they are enraged against me. They have had their disease-makers at work against myself and the poor natives, but, through the goodness of God, we are all well, which enrages them more. Some of them begin to think that their Natmasses have no power to injure those who worship Jehovah. My life has been threatened by the heathen, but I have never been seriously apprehensive of personal danger. As a prudential measure, however, I have given up itinerating on the Sabbath day, and do not often venture beyond the boundaries of the district in which I reside. I have reason to believe that the poor heathen would not have ventured so far in their opposition to me, had they not been encouraged by my own countrymen. They were the first to threaten my life, and talk of burning my property.

"*28th.*—I have had an unpleasant interview with a heathen man named Naurita, brother to Waihit, one of our most attached friends. This man has lately removed to our neighbourhood. Since his removal, both he and his wife have shown a very unfriendly disposition, and have been a great annoyance to the natives living on our premises, by stealing from their plantations, etc. I went, accompanied by the Rarotongan teacher, to remonstrate with him about this conduct. I found him at his house, together with some of his associates, who, as soon as they saw us, seized their spears and clubs. I did not like this movement, but I spoke kindly to Naurita, and disclosed my errand to him. At first he tried to speak coolly, but the flame within soon broke out. In a few minutes he was in a paroxysm of anger, and loaded the teacher and myself with abuse. He told us that the heathen people intended to kill all the Christian party, and mentioned the names of individuals who he said designed to kill us. I told the teacher to come away, as I thought we were in danger in the midst of armed and infuriated enemies. Something was thrown at me, and a club was aimed at the teacher, but we both escaped unhurt. I did not expect such treatment as this from Naurita, but it convinces me that there is a much stronger under-current of feeling against the cause and ourselves than I have been inclined to believe. Not long ago I had an opportunity of doing a good turn to this man, by saving his wife from being strangled. (See page 249.) I should have expected different conduct from this man and his wife; but such are the heathen.

"*March 1st.*—Our native converts are in a great measure confined to the humbler ranks, and the chiefs, as a whole, are opposed to us. This may be accounted for, as many of our chiefs are priests also. If a chief embraces Christianity, he must of course give up his claim to supernatural powers, and lose his influence. The man who follows Christ on this island must expect to take up his cross. But some have made the sacrifice. Among our little band there is one bread-fruit maker, one *inmop* maker, and two fish makers." But Dr. G. told us that when some of the chiefs did embrace Christianity, a few of them came to him wishing to adopt what they considered an effectual means of converting their followers. They proposed tying them till they saw the error of their ways, which

they supposed they would soon do under such effective means of grace. The idea is not new in the world.

"A poor woman died suddenly this morning. Her death was caused by internal injury, sustained by a fall from a cocoa-nut tree. I was sent for to go and see her, but she was dead before my arrival. Her husband belonging to the Christian party, he resolved to bury her. As the burial of a woman was a thing unheard of on Aneiteum, it was deemed advisable to convey her body to the Mission premises, and let it remain here until arrangements could be made for her funeral. This was done in anticipation that some excitement might arise by so great a deviation from old and dark customs. I had gone out with some natives to dig the grave, and was directing their operations, when I received a message to come home without delay. On my return I found a large number of armed natives, among whom were the woman's relatives, who had come to take the body away and throw it into the sea. A number of the Christian party were also present. I found the heathen much excited, and they ascribed her death to her embracing Christianity, and threatened to fight and destroy all who had forsaken heathenism. I told them that they knew our custom well, and that all angry and improper language must be avoided on my premises; and that if they had anything to say, it must be done in a gentle manner. They told me that they had come for the body of the woman, and were resolved to have it. The Christian party now came forward and said, that as the woman had died professing herself to be a Christian, she ought to be buried according to Christian customs, and that they could not yield the point to their adversaries. They told them to do what they pleased with the heathen after death, but that the Christians must be left to themselves. Waihit said that they were not satisfied with endeavouring to ruin their souls, but they wished to give their bodies to feed the fish of the sea. In the meantime, while this talk was going on, I had the body rolled up in cloth and mats and bound round with cinet. Finding that the two parties were not likely to come to an agreement, and that feeling ran high, I thought it my duty to interfere. I told them that the body was now ready to be taken away; that it was not material to the woman, whether her remains were buried in the earth or

thrown into the sea; that we would gladly lay her in the grave which was already dug; but if the heathen still insisted on having the body, their wishes would not be opposed. Some of the Christian party called me aside, and expressed a wish that I would revoke what I had said, as they thought I had yielded too easily; but I would not. The matter now lay with the heathen themselves. Some were still violent. Naurita behaved in a most savage manner, uttering the most abusive language against the Christians, and demanding that the body should be cast into the sea. I never saw such a specimen of savage fury as the man exhibited. His brother, Waihit, endeavoured in vain to quiet him, but at length he succeeded in getting him outside the premises, where he became quiet. But some who had been most vociferous about taking away the body, now appeared ashamed and said nothing. After the point had been so quietly yielded to them, they seemed as if they did not know what to do. Sometimes one would say to another, 'Go you and get a canoe;' but no one moved. As night was approaching, I told the heathen that they had better quickly decide what was to be done, and let me know. After an under-tone conversation among themselves, they said, 'We leave the body with you to dispose of it as you please,' and retired in a body from the premises, and sat down at a little distance off. As I did not wish to take any responsibility in the matter, I told them that I wanted more than a negative concurrence, and I must have their word to bury before it would be done; so several voices cried out, 'Bury.' I asked if this was the word of all, or if there were still opposers. All were silent. I now selected two of the heathen and two of the Christian party to convey the body, and requested the heathen to accompany us to the grave, which most of them did. After laying the body in its narrow home, we had a short prayer, covered in the grave, and dispersed. I feel thankful to God that this difficult matter ended so quietly. It is a serious matter to infringe on a custom established from time immemorial. This is the first known instance on this island in which the honour of burial has been conferred on a woman. All, with the exception of the highest chiefs, are thrown into the sea. In the case of the latter, a shallow grave is dug in the house, in which the body is placed and covered with earth,

except the head and face. In this house the people assemble, 'to take care,' as they term it, of their chief, till the flesh is all consumed from the head and face, when the skull is removed and placed on a tree as an object of worship.

"The evening after the funeral I met Nohoat, the chief. He was very much excited and out of temper. He told me that the Nalaingaheni was a lie, for Uumru, the first man who had embraced it on this island, was dead, and this woman had also died, and by-and-by the Natmasses would cause us all to die. I told him that the Nalaingaheni, which I had come to teach them, was the only true religion, and that it did not save us from death, but it taught us the way to be happy after we died. 'Before you *Samoans* came to the island,' he said, 'there was neither sickness nor death among us.' I asked him where his forefathers were. 'At all events,' he said, 'none died until their heads were covered with grey hairs.' Mrs. Geddie, who was along with me, mentioned the names of several young persons and children who had died previous to our arrival, and of whose death she had heard. He had nothing to say to this. He then said that the Natmasses were becoming enraged with the people of this island, for allowing the word of God to spread in it, and he expected that soon there would not be any cocoa-nuts or bread-fruit or taro in the land. I answered that it was He whose word we were trying to spread in this dark land, who caused the sun to shine and the rain to fall, that the earth might bring forth its fruits; and that the Natmasses, whose power he dreaded, had no existence.

"Before parting with Nohoat, I told him that I was grieved to think that he was so wedded to his superstitions, and still kept aloof from the word of God. He said that although he did not embrace the new religion, he abstained from all bad conduct, and did not kill people now, as he formerly did. I told him that his heart was very bad in the sight of God, and so was his life also, and that if he did not repent, he would be miserable forever. May God in mercy bring this dark-hearted man to reflection! His opposition to the cause keeps back numbers from hearing the word of God. Means have been employed by white men on this island to keep this heathen chief beyond the influence of Christian instruction.

"*10th.*—Kuku, the Rarotongan teacher, who has been at this

station for several months, died yesterday. He had been laid up with fever and ague for some time, but his illness was not such as to excite alarm until this morning. I visited him early, and found him in great agony. He was not able to take the medicine which I took to him. At first I thought his illness might prove to be severe colic, but I soon found that he had cramp in the stomach, which gradually spread over other parts of the body. We used warm applications, and forced him to take such medicines as were most likely to alleviate his sufferings, but without effect. The attack was too much for his constitution, already enfeebled by disease. I spent the forenoon with him, and he several times said his end was near. He gave his sister (the Rarotongan widow whom I brought from Tana eleven months ago), all directions about the distribution of his little property. It was pleasing to see with what composure he looked forward to death, for it had no terror to him, and, like Paul, he desired to depart and be with Christ. It was only during the intervals between the paroxysms of pain that he could speak. It was about one o'clock p.m., when I saw a severe paroxysm coming on. I asked him where his pain was? He said all over his body. This was the last time that he spoke to me. I left him to go and tell Mrs. Geddie, that I thought he was dying. I had scarcely reached my own house, when his sister came running after me, to tell me he was very bad. I went back with her, but alas! the struggle was nearly over—he was breathing his last. All that I could do was to kneel down and commend his departing spirit into His hands who gave it being. Thus died this devoted teacher, far from home, in a barbarous land. He had not so far mastered the language as to labour effectively among the natives, but he did much for the cause by his pious conversation and holy life. Had he been spared, he promised to become a more useful man than the generality of teachers who come to these islands. His sudden death has created much grief among the Christian natives, and great rejoicing among the heathens. I feel the bereavement very much, and I apprehend that the Christian party will suffer much from their benighted countrymen on account of it. But I desire, in this dispensation, to bow to His will who doeth all things well. Though some trials appear dark and mysterious to us, yet it is consoling to know that all events are under His

control who can bring light out of darkness, and overrule the most unpromising events for the promotion of His own gracious purposes on earth. Our Christian natives have been coming from various quarters this afternoon to sympathize with us, and as they look on the lifeless corpse, they weep, and say, 'This is the body only; the spirit has gone to the land where there is no sorrow, on sickness, no death. It is we, and not he, who suffer to-day.' I went out this afternoon to give the natives directions about the grave, and I was much affected and interested in the observations of one old man. As he wiped the tears from his eyes, he said, 'Uumru is gone, and Thieva is gone, and now Kuku is gone; the heathen will have much bad talk to us about these deaths, but let us not be faint-hearted—let us be stronger for the word of God than ever.'

"*12th.*—It is with deep regret that I now record an event of a somewhat serious nature. On the evening of the 10th inst., while I was walking alone, ruminating on the events of the day, a native came up to me and grasped my hand in a very affectionate manner. The man was a heathen, but had always manifested a friendly feeling to me. He addressed me as follows: 'Misi, I have a great deal of compassion for you, and I have just come to tell you that evil is meditated against you to-day. A number of heathen people were at the house of —— (the head of the sandal wood establishment) to-day, and they were told that you were the cause of the deaths which have lately taken place, and that wherever missionaries have gone, the people have died away.' He said that they were advised by two persons, whose names I forbear to record, to come and destroy my food, and otherwise injure me. And probably to allay any fears that the natives might have of injuring me, they were also told that as soon as a man-of-war called at the island, I would be bound and taken off in her. Such was the information that the native communicated to me about the conduct of two of my countrymen. I took no notice of what the man told me, for I knew that it had long been the practice of certain individuals to advise the natives to drive me off the island. Not long after I parted with the native, some of the Christian party, who had heard of the affair, came and spoke to me about it, but I endeavoured to allay their fears, and said I did not think this was anything different from the

advice often given to the natives, to injure me. Very late at night, other two natives came to my house to warn me, but I was still unwilling to believe that there was anything serious in the affair.

"On the morning of the 11th inst., I looked out of my window about sunrise, and observed Mr. Archibald removing some things, that he had left in one of the houses, on the Mission premises. The reason of his removing them never occurred to my mind at the time, but I have since learned, that one of the ringleaders of the heathen party, had told him the day previous of their design to burn my houses and everything in them. I have seen many strange things in this barbarous land, and one of them is, that this man, so recently a member of the Mission, could have come to my very door to remove his property for safety, and yet have given me no information about the designs of the natives, which were so fully known to him.* In the course of the day, I saw a number of natives collecting on the shore just in front of my house, whom I recognised to be heathens. They were all armed with clubs and spears, and looked very fierce and savage. After some consultation among themselves, they took down a quantity of cocoanuts from off the trees on the premises, part of which they drank on the spot, and tied the remainder up in bundles. At first I thought of going and remonstrating kindly with them, but then I knew that it was dangerous to interfere with an enraged savage; so I stood at my window and looked at them, and took down their names, lest I should ever have occasion to refer to the affair. After remaining for some time feasting themselves on cocoanuts, each man gathered up his portion of plunder, and after giving a great shout, they took their departure along shore in the direction of the sandal wood establishment, which was distant rather more than a quarter of a mile. It was important to know for certain, if any of the white men were identified with the transaction, but I could not leave to watch the movements of the natives, as my yard was now filling up with our

*I have since spoken to Mr. Archibald about his conduct on this very trying occasion. He says that he thought I knew what the intentions of the natives were. Though I heard that evil was intended, yet I did not suspect the burning of our houses. Perhaps I was to blame for my ignorance, for I gave the natives who came to speak to me very little encouragement.

own people, who were much excited by what had taken place; so Mrs. Geddie proposed to go by an inland path to visit a family in the neighbourhood of the establishment, where she could see what was going on. As she stood at the door of the house, one of the natives left the main body of his party on shore, and came up opposite the sandal wood building, which was only a few rods distant, and exhibiting his cocoanuts, cried out, *Neig ou Misi Gete ineigki* ('These are Mr. Geddie's cocoanuts'), gave a shout as if he were pleased himself, and had pleased those within, and then ran to join his associates on the shore. I felt convinced now that white men and not natives were at the bottom of this affair.

"The conduct of the natives was, according to their own established customs, an open declaration of war against the Mission, and I now felt that something must be done. This morning I went to visit a Mr. Underwood, a boat builder, in whose employment Mr. A. is. I thought that I should have had some sympathy from him as a husband and father, and as he had recently recovered from a severe attack of the island fever, and I had had an opportunity of showing some attention to him in his illness, for which he professed himself much indebted. I asked him if he knew about the movements of the natives. He told me very coolly that he knew of their taking a quantity of cocoanuts yesterday, and that it was their intention to come back to-day with canoes and take more, and likewise to burn my houses, and he added that it was to save his property, that Mr. A. had removed it from the house in which it was stored. I now began to suspect that I had miscalculated when I expected this man's good offices in a season of need. I told him that I had heard from various quarters, that the natives had been advised to these acts of barbarity by two individuals, whose names I mentioned to him, and asked him if he could conceive any reason why such advice was given. He said that one of the men was bad enough to do anything, but endeavoured to exculpate the other, who I thought most deeply implicated in the affair. A long conversation followed, in which he told me, that I had brought all this trouble on myself by my own imprudence, that I had raised up the opposition of white men against me, by opposing their licentiousness, and that where Europeans were, missionaries ought to be silent

about that particular sin. I told him that this was a code of morality to which I could not subscribe; that I had come to this island to teach the natives the sins from which they were to abstain, as well as the duties they were to perform; and that when I was silent on the subject of licentiousness, which was already carrying disease and death in its train, it would be when I could speak no more. After our conversation was ended, he told me that the head man of the establishment (one of the persons said to have advised the natives to injure me) was in his boat-shed alongside of us, and that I had better speak to him. I went for this purpose, but the very sight of me seemed to throw him into a paroxysm of rage. Before I had time to break the subject of my errand, he let out a torrent of abuse, which few missionaries have had the misfortune to hear. He called me a liar, hypocrite, and drew largely on the vocabulary of Billingsgate, to find terms to tell me what I was, and then said that Mrs. Geddie was a great deal worse. The man spoke in this strain for about half an hour, at the highest pitch of his voice, and then he gave up, apparently quite exhausted, for he was very weak with fever and ague. I thought that it would serve no good end to talk to him about his advice to the natives, as it would only excite him more, so I left him. On my way back I saw Mr. Archibald on the path, but whether from design or otherwise, he soon disappeared. In gloomy circumstances the mind is apt to come to the most unfavourable conclusions, and I now felt that I had nothing to expect from my own countrymen.* Our position was very trying at this time, for we had not even one of the teachers with us, for they were all residing on the north side of the island. The Christian party were ready to do anything for us, but I would not allow them to interfere, and they were brought to a stand, when they knew that white men were at the bottom of the affair. At one time I thought of leaving the station and going to the opposite side of the island, but I felt that to give up here would be to give up the key to the New Hebrides group, which, with formidable enemies on the spot, could not soon be regained; and, moreover, our poor natives would not consent to be left alone; and, besides, as we

* Mr. Archibald says that he did not observe me at the time.

did not apprehend danger to our lives, I thought that we ought to remain until we were actually forced away.

"After committing our way to God, and consulting with some of the natives on whom I could depend, I sent for the chief, and asked that sympathy from a heathen and a savage—for he is both—that had been withheld by my own countrymen. Nohoat, though an enemy to our work, had always been a personal friend, and he was much enraged about the affair. He told me candidly that if it was an affair among the natives themselves he would soon stop it, but, as white men were concerned in it, he was afraid that he could not do much. I told the chief to tell his people not to listen to the evil advice of my own countrymen—that they were stirring them up to do acts which they would not venture to do themselves—and that if any injury was done to the property of the Mission, I would report it to the first man-of-war that touched at the island. The chief went off immediately to talk with the heathen, and they have not come back again to-day, as they intended, so I hope the matter will end here.

"We desire to thank God that, while we are 'in perils by our own countrymen and in perils by the heathen,' no evil has been permitted to befal either the cause or ourselves. Our situation has been one of trial, and we feel it to be such, but He who is for us is greater than those who are against us. God grant that this event may prove to us a sanctified dispensation, and, in a way that we know not, promote the cause of Christ in this dark land!

"*25th.*—The man whose wife attempted to strangle herself, has lately joined us, and is now receiving Christian instruction. Nangareng, for that is the man's name, had been sick for some time, and had applied to the most celebrated disease curers on the island, but all to no purpose. I told him one day that I thought I could do something for him, if he wished me. He gladly accepted my offer. His disease gave way under the means employed, and he is healthy again. Ever since, he has been a regular attender on the ordinances of religion, and counts himself one of the Christian party.

"*29th.*—The child of Waihit died to-day, after a short illness. His name was Misi Gete, and he was an interesting little boy. He was an only child, and his parents were very

much attached to him. At first Waihit was inconsolable about the death of his child. He came running to my house, and cried: 'O, Misi, Misi, tell me something out of the Bible to strengthen my heart, for I am afraid it will become weak under this affliction.' I told him the story about David and his child, and how David acted when he died. He was pleased with the narrative, and went to Mrs. Geddie asking her to repeat it to him. I went to the house some time after, and found Waihit quite composed. He was telling the story of David and his child to his wife and some others, and he would often say, 'I shall go to him, but he shall not return to me.' This death has made some stir among the heathen people. It is regarded by them as an additional evidence that Christianity is false, and that we are suffering the vengeance of the Nat- masses for endeavouring to overturn heathenism. Several of the heathen have come to Waihit to-day, in the expectation that he would now turn back to the old system; but he would not suffer any of their *dark talk* in his house. 'If you have come to sympathize with me,' he would say, 'I am thankful for it; but if you have come to *weaken and destroy my heart*, you can leave; I will not hear you.' It cheered me to see him act thus. I had my fears that the hearts of some might waver, seeing so much affliction among the Christian party. But this has not been the case; many, on the contrary, appear more steadfast than ever. To all, I think, the gospel appears more precious, as it brings to light new views and new hopes beyond the grave, to which the natives were strangers in the days of heathen darkness. It is remarkable that the deaths which have occurred for some months past have been among the Christian party only. He who doeth all things well has wise though mysterious ends in view in this. At times we are almost tempted to say 'all these things are against us,' but we may yet see that they are all for us, and that God designs by them to help on His work.

"*April 3rd.*—I have lately had attacks of intermittent fever. The teachers and their wives are all laid up on the other side of the island with the same sickness, but more severely, but I cannot go and see them. Such is the excited state of feeling that I have not been absent from this station a single night for several months. Have sent the teachers

such medicines and necessaries as I thought might be useful to them. They happily enjoy peace at their stations at present, and the excitements encountered here have not reached them.

"*6th.*—The Christian party were thrown into excitement to-day, occasioned by a remark of Nohoat. He said, in the presence of a number of the heathen people, that when the Samoan teachers went to Tana, great numbers had died in consequence of their instructions; but that the natives killed one teacher and drove the others away, and death soon ceased among them. The remark soon spread abroad, and we heard that the heathen were going to attack the Christian party. It was Sabbath, but some of our people came to consult me about the matter. I proposed at once to go to the chief, and speak with him on the subject. They objected to my going, as he might dissemble with me, and it was finally agreed that two of themselves should go. Nohoat confessed that he had made the remark, and that it was unguarded and hasty; but he gave his word that we should not receive any molestation on account of it; so our minds were relieved once more. How great the privilege of those who live in a Christian land, and who can sit down under their vine and fig-tree, none making them afraid!

"*13th.*—The Lord's day. We were disturbed to-day by a stirring event. I had just returned to my house after finishing our morning religious services, when I heard a noise as of a person in distress. I ran to see what was the matter, and observed a boy lying on the shore, a short distance from my house. He had just been speared through the leg, a little below the knee, by Naurita, the man of whom I have spoken before. I went to the spot, and got some natives to carry him inland to his home. I went along with him to examine his wound and dress it. A number of heathen people soon collected to see the boy, and I found myself in the midst of my enemies. I examined the wound and found it clear; but the natives maintained that there was a bit of the spear in it. So four stout men laid hold of the boy and held him down, while a native searched for the fragment of spear. The instrument used was a native knife, which is just a piece of bamboo split in a certain way, and this has a hard and sharp edge. After lacerating

the boy's leg in a most fearful manner, the search for the spear was given up, and I dressed his wounds as well as I could.*

"While I was attending to the boy, the natives were meditating revenge. They soon agreed to punish Naurita, and off they set, armed with clubs and spears, for the purpose. I followed them, in company with the chief, for I wished to look after my own natives, and keep them out of the way of harm. On our way, we passed the abode of one of our Christian natives, and I will not soon forget the sight that we saw. About thirty of our people were on their knees in the yard, while one was offering up a fervent prayer. How different they seemed from my heathen companions! The one party were clothed and, as it were, in their right mind; the others were naked, painted and armed. I turned to the chief and told him to look at the contrast.

"The party had found Naurita at his house. After spearing him through the thigh in three places, they left him. I went to see him, and found him in great agony. He was glad to see me, and I dressed his wounds for him. Such are the customs of those who inhabit the dark places of the earth.

"*24th.*—Our prospects brighten a little. We have been sowing in tears for several months, but we have reason to hope that our labour has not been in vain. Some of our natives are in a thoughtful state at present, and I have had several applicants for baptism. Though I think that I could comfortably dispense this ordinance in a few cases, yet I think it prudent to delay until the arrival of the *John Williams*, when I can consult such brethren as may come in her. As salvation does not rest in the ordinance of baptism, delay in my peculiar circumstances may be warrantable. In the meantime, candidates for the ordinance will be acquiring more enlightened views of Divine things. Of late we have had some accessions to our number, and among them a man named Nimtintchauphas, who has hitherto been a great opposer to the cause. He says that he is tired of sinning, and wishes to alter his ways. He is a sacred man, and possesses considerable influence. Should he continue steadfast, his example may have a good influence on others. It is said that others of the heathen party intend to join us, but are delaying until a great feast, which is in contem-

* The lad has since died of his wounds.

plation, takes place. There are many heathenish customs connected with their feasting, and they cannot conscientiously join us until the feast is over. They design to wind up their heathenism with their feast.

"*May 19th.*—The widow of the Rarotongan teacher who died on Tana last year, was this day assaulted by a villain named Rangé, belonging to the sandal wood establishment. He is a native of Singapore, and an inveterate savage. He lived some years among the natives of New Caledonia, and the traders say that he was the ringleader in an attempt to seize the schooner *Rover's Bride*, which failed, but the vessel had a narrow escape. It is strange that civilized men should harbour among them such a savage; but such characters seem to suit them best here. The wretch happily failed in his wicked purpose. The awful depravity of the traders among these islands, must be witnessed to be known. Their wickedness is one of the greatest barriers to the extension of the Gospel on this island. The licentiousness of the natives is less than that of our own countrymen." Of this scoundrel we shall hear again.

"*June 28th.*—A messenger came yesterday from Aneito to let me know that the wife of Munumunu was very ill. I had seen her about three weeks ago, and she was then very low with fever and ague. On receipt of the message, I went off immediately in my boat, and reached my destination before sunset. I found the woman dying, and told her husband so. She was unable to speak when I saw her, and she breathed her last about midnight. Thus another member of the Mission has fallen at her post in this dark land. She leaves behind her two children in Samoa, and two children on this island, one of them an infant three weeks old. We buried her to-day, and a great many natives were present, whom I addressed at the grave. I brought the infant home with me, and it will become the charge of our native women, under Mrs. Geddie's direction. The Samoans and Rarotongans have suffered much on this and neighbouring islands. The sacrifice of health and life among them has been very great. It seems desirable, as soon as possible, to dispense with their aid, and endeavour to train up native agents for the evangelization of these islands, who may breathe their pestilential atmosphere with impunity.

"*July 3rd.*—Received a letter from Aneito, stating that the wife of Takio was in a very dangerous state. I sent my boat to bring her to this station. She arrived with her husband to-day. She is broken down with fever and ague, but will recover, I hope. May God sanctify our trials, for they are many and great! Our infant Mission has been severely afflicted during the past year. We sow in tears now, but God may yet permit us to reap in joy.

"*10th.*—There is much sickness on the island at present. An epidemic prevails, and great numbers are laid down with it. Among the heathen people, there have been several deaths; but, as yet, all the Christian party have recovered. A few months ago, the heathen spoke as if the embracing of Christianity were the sure forerunner of death, but now they are silent. From the success which has attended the timely use of medicine, many of the heathen are convinced of the folly of their superstitions, and cease to apply to their sacred men to drive the Natmasses out of them. Applications for medicine are coming in from all quarters. We rejoice to do what we can for the poor heathen. By aiding them in their afflictions, we may gain access to their hearts.

"*13th.*—Drinking of liquor on the Lord's day has for many months past been carried on to great excess among the foreigners on the island. This day of holy rest is on this island a day of rioting and drunkenness. I have never in any land seen such displays of wickedness as among the sandal wood traders.

"*15th.*—An eventful day. My dear child, Elizabeth Keir, was in danger of drowning, and my own life was in peril in attempting her rescue. As the day was pleasant, I took Mrs. Geddie and our two children to give them a sail for the benefit of their health. We were accompanied by a young man, a boy, and girl, all natives. As we were returning before a gentle breeze, our little Elizabeth fell overboard. She had been sitting in the stern of the boat, and wishing to look over, she stood up on her seat. Her mother stretched out her hand to take hold of her, when she made a spring to get beyond her reach, and went over the side of the boat. I plunged in after her, and was beside her in an instant. I expected that the native lad would have followed me, but when I looked round, the

boat was leaving us in the rear, and all were motionless except Mrs. Geddie. The natives were so petrified with fear that they did not know what to do. As soon as they came to a little, they made an effort to stop the progress of the boat, and bring her round, but they failed in this. In the meantime, Mrs. Geddie succeeded by entreaty in getting the native lad overboard, and he came to my help. I had never moved out of my position with the child, for burdened as I was with my clothes, I could scarcely keep myself above water. In my efforts to keep her up, I had gone under several times and swallowed a good deal of salt water. When the native reached me, I was very much exhausted. I passed the child over to him, not knowing if she were dead or alive, for she had never struggled nor uttered a cry. I now made for the shore, swimming very gently, and the native, with my dear child, close behind me. I had not gone far when I thought I saw bottom. I was afraid to sound, lest it should prove an illusion. I swam on, and presently my foot struck the ground. I now found myself on a patch of coral, rising perpendicularly out of the deep water, with about four feet of water on it. The native was soon beside me with my child. She was still alive. We remained on the rock until the boat was brought to our rescue, which Mrs. Geddie, the boy, and girl accomplished after much trouble. I cannot well describe my feelings, when I thought of the goodness of God in rescuing myself and my child from a watery grave. I more than ever owe my life and my all to the Lord, and I trust that all my energies may henceforth be devotedly employed in His service. The event has caused some excitement among the natives. Most of the Christian party have come to visit me, and they express their sympathy for me, as well as their thankfulness to God for my preservation. 'Our father' and 'our child,' many of them will say, and then they give vent to their feelings in tears. 'If anything,' they say, 'had befallen you in this dark land, who would teach us the word of God, and what would become of us?' I trust that the feelings awakened by this dispensation may be mutually beneficial.

"*24th.*—The *Royal Sovereign* arrived yesterday from Sydney, on a sandal wood voyage. She brought our yearly supply of provisions, which were most seasonable, and also six cases of clothing from Nova Scotia for the use of the natives. The

letter from the Board of Missions contained distressing intelligence. No missionary on the way, and no arrangements made to send one. There must be fault somewhere."

We must now refer to home affairs, particularly to notice the reasons why his piteous appeals for help met with so little response. It was not from any want of funds in the Church. Since Mr. G.'s departure, the interest of the people in his work had been increasing, so that the treasury was always supplied, if not overflowing. This interest was much deepened by the publication of a small monthly periodical of sixteen pages, called the *Missionary Register*, commenced in January, 1850, in which his letters, graphically describing the scenes through which he was passing, appeared. In consequence, money was so freely contributed that the Board never needed to issue an appeal for funds. In addition, large collections of clothing, much of it manufactured by the hands of the female members of the Church, and other articles suitable for the use of the natives, or for barter, were made, particularly in the country districts. These, though often wofully delayed, being in one instance sent to Samoa, and sometimes sadly damaged ere they reached their destination, yet manifested the deep interest of the contributors in the cause, many of whom, in the scarcity of money in the rural districts, found it difficult to contribute otherwise; and proved a most valuable aid to the missionaries in their work.* The same spirit pervaded all classes. In other churches, missionary vessels had been maintained by the contributions of the youth. It could not have been expected that the young of the Presbyterian Church of Nova Scotia could do this, but it was thought that they might do something in the same line. Accordingly an appeal was made to them in 1849, to contribute their offerings to supply the Missionaries with boats, necessary for communication between their different stations, $400 being suggested as a sum to be aimed at; and before the meeting of the Synod in 1850, the sum of $720 had been contributed for the purpose, of which, however, the largest contribution was $100 from the Sabbath school of Dr. Jennings' congregation, Toronto. This effort we may say was the commencement of the juvenile contributions to the Mission,

* One shipment of goods lost by shipwreck was valued at $1,000, which sum was recovered from the Insurance Companies.

which have continued since, and which have rendered important service to the cause.

Why then were Mr. G.'s appeals for more missionaries so little regarded? This obliges us to refer to the very painful subject of Mr. Archibald's course. We have already mentioned that when it became necessary that he should leave the Mission, it had been agreed that he should simply resign, giving reasons, not the true ones. He accordingly wrote as we have seen. But on recovering from his sickness, his views changed, and on the 2nd January, 1850, four months later, he wrote to the Board as follows, regarding his resignation:

"Written as it was under a depressed state, both of body and mind, brought on by the natural tendency of the disease under which I suffered, it scarcely contains my more calm and deliberate views. I think I erred in supposing, that it was my duty to dissolve my connection with the Mission. I have now resolved to remain as long as it is the pleasure of the Board to retain me, or at least until as many ordained labourers can be obtained as will absorb the funds of the Mission." He adds, "We find here so much requiring to be done, and so many spheres of usefulness opening up before us, that we are encouraged to remain."

It is difficult to imagine how he could think that he might still continue the agent of the Mission, in the position in which he was. His two letters were received together (June, 1850), and the Church, kept in ignorance of the real facts of the case, and regarding it as quite a natural incident, that a young man should, in the depression of a severe illness, have become so discouraged as to propose resigning his connection with the Mission, and then, when his health was restored, recover his spirits, and be ready to resume his work, gave itself no concern about the matter, supposing that Mr. G. was aided and strengthened by a like-minded fellow-labourer. All that the Board felt it necessary to do, was to write to Mr. A., encouraging him in his last resolution. So little were they expecting his withdrawal from the Mission, that having, at the meeting of Synod in 1849, obtained authority for Mr. A.'s ordination, they still, after the meeting in 1850, when his letters were before the Church, corresponded with Mr. G. on the subject.

But *Mr. A. never mentioned to Mr. Geddie his second letter*,

or his idea of remaining in connection with the Mission. Indeed, at the time of his first proposing to resign, he had indicated his intention of seeking employment as a teacher in Australia or Tasmania. And though he lingered on, giving some aid in printing and school work, it was with no other idea on Mr. G.'s part than that this was a temporary arrangement, till a favourable opportunity should occur for his leaving the island. Only some six months after the sending of the second letter, did he hear from other quarters a rumour that Mr. A. still thought of retaining his connection with the Mission. He immediately spoke to him on the subject, but could get no satisfaction from him. Mr. A. lingered on thus for the whole of that year, and at the close of it entered into the employment of one of the sandal wood men, and with his family went to live with them, where he continued till the September following (1851). Mr. A.'s conduct had been the keenest trial Mr. G. had met with; but considering the relation of those people to the Mission, the very act of joining them was one of open hostility to the cause he had been sent to advance, and Mr. G. had too much reason to connect it with the trials that followed. "When he became disconnected with the Mission, two years ago, he left behind him a dishonoured, wounded and bleeding cause; and ever since he forsook us and joined the sandal wood party, the rage of the latter has raged more fiercely than ever it did before."

All this time Mr. G. was making the most earnest appeals for more missionaries. These the Church could not understand. He wrote of himself as alone; yet was not Mr. Archibald with him? The latter had written intimating his willingness to continue in the work, and yet Mr. G. did not recognise him at all. On the 4th October, 1850, Mr. A. wrote again to the Board, resigning finally, and intimating his intention to leave in May following; but still not giving particulars as to the cause of his resignation. To many this was unsatisfactory. There seemed at least something about the matter requiring explanation. That his leaving the Mission could not have been in consequence of any immorality, was argued from the fact, that Mr. G. had counselled his resignation, and some were disposed to find reasons for it unfavourable to the latter. Though his whole life, previous to leaving home, marked him as one of the most inoffensive of men, yet some were now ready to

attribute the whole to Mr. G.'s treatment of Mr. A., and those who had opposed the selection of him as a missionary now plumed themselves on their superior foresight. Thus to his other trials were added loss of confidence, and want of sympathy at home.

Accordingly, at the meeting of Synod in 1851, though Mr. A.'s second letter of resignation was then before them, and it seemed certain that by that time he was no longer on the island, it was resolved, "That the Board, having laid before the Synod Mr. A.'s resignation, with an intimation of his intention to leave the Mission in May last, the Synod agreed to express regret that he has not furnished sufficient information to warrant them in expressing approval of that step, and direct the Board to make full enquiries as to the cause of his resignation, and also to take steps for securing the services of another missionary." Although this resolution recognised the duty of sending out another missionary, yet the main part of it indicated that there was no idea of any being sent till this matter was cleared up, and the Board, in communicating the resolution, informed him that they were "unable to encourage the hope that another missionary will be sent till more is known of Mr. A.'s case."

From the slowness and irregularity of communication, Mr. G. was for some time in entire ignorance of what was going on in the Church. He did not even know that Mr. A. had withdrawn his resignation, forwarded in August, 1849. Several letters written to him at this time were never received, and for more than two years he was without any communication from the Board. At length he received a letter from the secretary, dated 21st August, 1850, but not till 24th July, 1851, telling him that "something further was necessary to satisfy craving enquiry on the subject." This was most disheartening. "I read," he says, in reply, "with feelings of surprise and dismay, in the letter from your secretary, that no movement had been made to fill up the vacancy in the Mission. I had struggled alone for a considerable time amidst difficulties which I believe have fallen to the lot of few missionaries, and cherished an almost confident hope that help was at hand. Oh, it was sad, *sad*, SAD to learn that I am still to be left in this dark, dreary and inhospitable land, without an associate in the missionary work."

Mr. G. had no opportunity of replying till the 17th September. But Mr. A. was then gone, and Mr. G. thought that it was unnecessary to refer to his past history, the knowledge of which could only give pain to his friends, and accordingly he wrote without revealing the true state of the case. "If I am not as explicit," he says, "as you could wish at present, it is because the cause has nothing to gain by being so. I beg solemnly to assure you, as well as the Church at large, that it was not in consequence of any misunderstanding between Mr. A. and myself that he tendered his demission. I ought, however, to mention, that he consulted me on the subject, and I advised him to retire from the missionary work, as also did Mr. Powell, who was then on the island. This advice, you may rest assured, was not given without due consideration. I hope the above explanation will suffice. As Mr. A. has now placed himself beyond your control, I do not think the cause would be benefited by prosecuting the matter any further. The case has been the occasion of much grief to myself, as it will be to you; but it ought not to excite too much surprise. His circumstances have been very peculiar. Had he been sent to a field of labour cultivated in part, associated with a *band* of missionaries and surrounded with influences of a good kind, his career might have been different. I believe it will be found in the history of Missions, that most of the failures have occurred in new fields of labour."

This, when the facts are known, will be regarded as kindly in its tone; but, as the facts were not known at home, it was considered the reverse, and made matters worse. It was regarded as conveying covert insinuations, with a keener point than the bare truth. A memorial from Mr. A.'s immediate friends and others was forwarded to the Board, "earnestly requesting that in the first letter to Mr. Geddie, the Board would request him to state the case as it is, for the satisfaction of the Church, the relief of the petitioners, and as an act of bare justice to Mr. A. himself."

The letters of the Board, after the meeting of Synod of 1851, were duly received—we do not find at what date, but there was no opportunity of replying to them till July, 1852. At that time the *John Williams* was at the islands, and the deputation of the London Missionary Society—Messrs. Murray and Sunderland—inquired into the circumstances, and reported

the facts to the Board, at the same time recommending Mr. G. to the entire confidence of the Church. This communication did not reach the Board till January, 1853—more than three years after Mr. A. had first forwarded his resignation, during which time the Mission was under a cloud, and an arrest put upon its progress. All this from an uncandid suppression of truth—from the kindest motives and best intentions. All might have been avoided, had the facts been confided to a member of the Board or some personal friend.

We cannot, however, hold the Church at home blameless. The suspicions regarding Mr. G. were utterly unreasonable. There was nothing in the circumstance of a young man, who had suddenly chosen Foreign Mission service, turning aside, to give the slightest ground for reflection upon the man who had stood faithfully to his post; and when the Board and Synod knew that Mr. A. had left, and the circumstances in which Mr. G. was placed, want of sympathy or languor of effort for his relief was cruelty to him, and unfaithfulness to the cause.

We cannot say positively that if the Synod had earnestly sought for missionaries they could have obtained them. We think they might. We know two, then students, who since have been able ministers of the New Testament in the Home field, whose minds were strongly drawn to the New Hebrides. The Board could have at least tried, and earnestly, to secure the needed help. They could have besought the Lord of the harvest, and who will say that such prayer and effort would have been unavailing? At all events, they could have upheld him with their sympathy and prayers.

When the truth was known, the cloud immediately lifted and confidence was restored; even Mr. A.'s friends felt relieved, suffering less from the painful truth than from continued suspense. The Board now directed their attention in earnest to obtaining additional missionaries; but they did so under less favourable circumstances, and over three years of lost opportunities could not be recalled. What that means we cannot know. Surely there is much that is instructive in this history. Does it not teach the importance of candour on the part of missionaries in regard to what is passing in their field? and does it not teach the Church to extend confidence to her tried agents, even when appearances are unfavourable?

Chapter XII.

FOURTH YEAR'S LABOURS.

1851.

WE turn back to give an account of his fourth year's labours, probably the most important in his career, and in doing so, his journal affords us the best description of what he was passing through :—

"*August 5th.*—We have just parted with our excellent friend, the Bishop of New Zealand. He arrived on Sabbath morning, the 3rd instant. He came in the Mission schooner *Border Maid.* He was accompanied by the Bishop of New Castle, N. S. W. This is the first missionary voyage of the *Border Maid.* She is a fine Scotch-built vessel, of ninety tons burden, and about eight years old. She belongs to the Australian Board of Missions in connection with the Church of England, and was purchased at a cost of £1,200 sterling. It is intended to change her name to that of the *Southern Cross,* if the legal difficulties can be got over. The vessel came to anchor about the time that our morning native service was over, so I went off in my boat to her. I was glad to find myself in time for the English service on board. The Bishop of New Zealand gave a plain, extempore, and practical discourse from Rom. vi. 19. After sermon, I dined with the Bishops, and had interesting and profitable conversation with them on the subject of Missions. The Bishop of New Zealand is as interesting as ever, and his associate, though a more reserved man, also appears very amiable. Both are excellent men, and seem deeply interested in the evangelization of these much-neglected islanders. There were on board, one native of the Solomon group, two from the Loyalty Islands, and two Erromangans. These were taken to New Zealand last year in H. M. S. *Havanah,* and placed under the Bishop's care. They could all

speak and read a little English. I gave the Bishop of New Zealand, a boy of this island, to be educated in his institution for natives. His name is Tupua, and he is about fifteen years old. He has resided with me two years, and appears to be a lad of much promise. He can read and write his own language, which will be of essential benefit to him before he acquires a foreign tongue. At the Bishop's school, he will be instructed in English, writing, arithmetic, and singing; and will also learn some industrial employment—most probably printing. I had the utmost confidence in assigning the lad to the care of the Bishop, knowing the deep interest that he takes in the natives of the islands, and the assurance I have that his best interests will be attended to. I trust that the boy may yet return to his own land, and become an instrument of usefulness to his benighted countrymen."

In a letter to the Board, written shortly after, Mr. G. says:—

"The Bishop offered to take him gratis, but I thought it improper to tax any other Society for his support, while we are able to support him ourselves. His expenses for the first year are already paid. An unknown friend in New Zealand gave the Bishop £3 before his departure, for missionary purposes, and wished him to give me credit for that sum. This, with £5 which I added on my own account, will about support the boy for one year. If the boy is spared to return to his own island, he may, by the Divine blessing, become a useful agent in the work." We may just add here, that the lad returned the next season, fearing the severity of another winter in New Zealand, and having acquired sufficient knowledge of printing to render Mr. Geddie valuable aid in that department.

"The *Border Maid* had scarcely cast anchor on the Sabbath morning, when there was a meeting of the parties opposed to the Mission and myself. They had failed in getting the natives to drive me from the island, and I suppose they designed, by misrepresentation and falsehood, to injure me with the Bishop of New Zealand. At all events, after their consultations were over, and plans laid, they boasted that they had 'done for him now.' A Capt. ———, a Roman Catholic, was kind enough on the Sabbath evening to send me intimation of what was going on, lest I should be taken by surprise.

They applied to the wrong quarter for sympathy. The Bishop has been too much among the islands not to know the feelings of white men in relation to missionaries. He told them that he declined all interference between us except as a peace-maker, but this they did not wish. I do not know the extent of their intended accusations, but two, only, came to light. The one was that I had prohibited natives from selling food to the white people on the island. This was false, for I had always encouraged the natives to raise food to sell. I have often told them that I cannot furnish them with clothing, and they must look to others for it."

[The other charge was trifling, and equally groundless, but we have not deemed it necessary to occupy space with the particulars.]

"I suppose shame prevented my enemies from stating the true cause of their opposition. My crime is that I have endeavoured, in conjunction with Mrs. Geddie, to save the poor females of this island from degradation, misery and ruin. And had we been altogether unsuccessful, we would have encountered less opposition to-day. It was not my part to sow the seeds of discord, or I could have told his Lordship that the faction who wished to draw out from him an unfavourable judgment against myself, did not hesitate, when it suited their purpose, to brand him with such epithets as liar, vagabond, etc. The affair has, I think, done us good, though injury was intended. The Bishop expressed much sympathy with us in our trials from various sources, and after hearing all that our enemies had to say against us, his advice was: 'Go on as you have been doing, and by the blessing of God you will prosper.' I need not say this advice was very encouraging to us in our peculiar circumstances.

"*15th.*—There is much sickness on the island at present, and many deaths have occurred among the heathen people. The number of deaths has been sadly multiplied by the horrid practice of strangling. Several poor women have within the last few weeks fallen a sacrifice to the revolting and barbarous custom. In one case three women were strangled on the occasion of one man's death. I have always interfered when I knew life to be in danger, although in many instances my interference has been in vain. Knowing

the abhorrence with which strangling is regarded by us, the heathen endeavour to conceal death from our knowledge. Often our first intimation of a man's sickness is accompanied with an intimation of his death, and that of his wife also. A few mornings ago our feelings were much shocked as we were at breakfast. A dead body slung on a long pole was carried past our door, and in a few minutes another body, carried in a similar manner, made its appearance. They were the bodies of a man and his wife, the latter of whom had been strangled. They had been brought from the interior, to be thrown into the sea. I followed them to the shore and spoke warmly to them about the wickedness of their conduct. A number of natives, chiefly of the Christian party, assembled. One of them came to me and pointed out a native, who was creeping very suspiciously into the bush, and said that was the murderer of the woman. I said they had better get him, and we would talk to him. In an instant men, women and children were off in pursuit of him. In a few minutes the party came back, carrying the man in a very unceremonious manner. He was an old and feeble man, and seemed to look on his own death as certain. I told him that we would not hurt him, but that we were grieved on account of his wickedness. He entreated us to let him go, and promised never again to strangle a woman. After talking with him for some time, I told the natives to let him go. They were unwilling to do so, for they said that they wished to tie him for a few days, and speak to him every day, as his heart was very dark. I objected to this, and he was released. The extent to which the horrid practice of strangling is carried on, on this island, is truly appalling.

"*20th.*—I have tried the practice of sending out natives on the Sabbath day to converse and pray with their heathen countrymen, and I find it to succeed well. We may hope well for the cause of God on this island, when some are so far advanced, as to be able to tell to others the 'wonderful works of God in their own tongue.' A native agency, under the judicious direction of right-hearted missionaries, will yet accomplish a great work on this and neighbouring isles of the sea. Our natives meet with a varied reception in the course of their itinerations. Two Sabbaths ago they were stoned away from a heathen village which they had visited. I had pre-

viously visited this village on many occasions, but always met with a favourable reception. We cannot account for this sudden change of feeling, but such incidents are not uncommon in a heathen land. But while we meet with opposition on one hand, we meet with encouragement on another. Several heathen villages have lately given up their superstitions, and wish for Christian instruction. Applications for teachers are coming in from different quarters. But alas! whom shall I send? These villages were among the number of our opposers. Among our late accessions is one distinguished man named Yiapai. He is a chief of high rank, and has distinguished himself as a great warrior. He was also a disease maker, and the natives stood more in dread of this man than any other person on the island. He has spent his best days in the service of the devil, and now, though bordering on sixty years of age, he has abandoned heathenism, and wishes to sit at the feet of Jesus for instruction. If this man remains steadfast, his example will be followed by others. Our prospects daily brighten, for which we desire to be thankful to God."

Writing about three months later, of this man, he says:

"At present Yiapai is at this station. He came to spend some time with me, and receive Christian instruction. The natives used often to say to me, when I exhorted them to forsake their superstition and sins: 'Get Yiapai to turn, and we will all turn.' The Lord, I trust, has touched the heart of this very wicked man. Since he came to visit me, he has been out among the people every day, entreating them to give up their dark customs and embrace Christianity. Yiapai is a man of a masculine mind, as well as earnest in the cause, and his words, as the natives say, are like a great hammer which breaks everything before it. None of the heathen can withstand him, and he soon puts them to silence. A few evenings ago he met with Nohoat, the chief of this district, and talked with him till it was daylight next morning. The old chief cried like a child, acknowledged that he was a very wicked man, but said that he wished to remain as he was, and after death he was willing to bear the punishment of his sins. 'Put your hand into that fire for a few minutes," said Yiapai, pointing to the burning embers before them. The chief refused. 'Now,' said Yiapai, 'if you cannot bear the agony which that fire would occasion

for a few minutes, how do you expect to bear the torments of hell for ever and ever?' This man was about sixty years of age, but he says that he must learn all that he can before he dies, and is now busily engaged endeavouring to master the alphabet.

"*22nd.*—The tide of feeling seems to turn in favour of Christianity. Kapaio, a brother of the chief of this district, has come out from the ranks of our enemies, and desires Christian instruction. This man has been a great savage, and notorious for his wickedness. He is a thorough hater of white men, and has hitherto very much opposed our work. This man has done more in the way of destroying the plantations of the Christian natives, and otherwise persecuting them, than any other native on the island. It surprised all parties when Kapaio announced his determination to forsake heathenism and embrace Christianity. The heathen were paralyzed at the thought of losing their leader, and the Christian party were amazed, and said, 'Many others will now come in, and the Word of God will soon become triumphant in this dark land.' In a conversation which this man had with Mrs. Geddie a few days ago, he said that when we came to this island, he looked on us as liars and deceivers, and that he along with others had stolen our property and done much injury to us. He said, moreover, that he had narrowly watched our conduct, and when he found that it was agreeable to what we professed, he began to think there was something in religion. How exact ought Christians to be in all their actions! And, above all, missionaries to the heathen should be living epistles of Jesus."

Kapaio confessed also that he had for months watched for an opportunity of taking Mr. Geddie's life, and as he lived not more than half a mile from the Mission premises, it is a wonder that he did not succeed. But at that time Mr. G., having had warning that his life was in danger from various parties, was very cautious about venturing abroad. Kapaio, failing to accomplish his purpose at a distance, came several evenings after dark to Mr. G.'s garden, armed with his club, and hid himself behind a bush, in the hope that Mr. G. would come outside. One evening Mr. G. did come down the walk, and close by the bush behind which Kapaio was concealed.

Now the wished-for opportunity had arrived; Kapaio was a powerful man, and one well-directed blow would have been sufficient. He grasped his club that he might fell his victim; but his arm forgot its cunning; he could not strike; a strange sensation came over him, and he abandoned his purpose. He was afterwards a member of the Church for six years, till his death.

"*23rd.*—An incident of an exciting nature has just taken place. The son of the chief, who is one of my scholars, came in haste to my house two days ago, to tell me that a young child in the family was very ill, and that his father had declared his intention of strangling the mother in the event of its death. I went immediately in search of the old man, and found him at work in his taro plantation. I asked him if the report of the boy was true, and he answered in the affirmative. I spoke to him of the wickedness of his intention, and reminded him of the many promises he had made to me, to discourage the horrid practice of strangling women. He endeavoured with great warmth to vindicate himself, and blamed the mother for the sickness of the child, according to a superstition, which I cannot record. Finding that it was vain to reason with him, and that we were both likely to become excited on such a subject, I left him abruptly. I went at once to the house where the woman was, and told her to follow me. She hesitated, from fear of her husband; but I insisted, as also did her son and a few natives who were with me. On our way home, we saw the old chief running after us, and calling out to his wife to return. We hastened our pace, and were inside of my yard before he overtook us. He was much enraged when he arrived, and wished his wife to go back to his house, but I would not consent to this. The woman remained two days with us before the child died, and during this time Nohoat came often to see them both—he was very much attached to his child. After it died, he showed great distress. He seized the lifeless corpse, pressed it to his breast, rolled himself on the ground, and cried out in a most affecting manner. At his own request, the child was buried instead of being cast into the sea, according to the old custom. This dispensation has much impressed the chief, who is a thoughtless and wicked man. May God strike the arrow of conviction into his heart! The mother was spared.

"*25th.*—Much excitement on the subject of Christianity in several places. Many of the heathen have given up the old system of worship, and ask for Christian instruction. In this district, numbers declare their intention of coming over to us, as soon as a great feast, for which they are now preparing, is over. As there is much heathenism connected with the feasting, they find that they cannot consistently join us and observe the customs usually observed at their feasts. We lament the delay, but it is pleasing to know, that the natives wish to be consistent. From what I have seen of the Papuan and Malayan races, who inhabit the islands of the Pacific, I think that there is much less duplicity of character among the former than among the latter. Among the natives with whom we have intercourse, we find a man either an out-and-out friend, or an out-and-out enemy. On Aneiteum there are but two classes—those who favour Christianity and those who oppose it.

"*30th.*—An event has just occurred which gave us much uneasiness for the time. The great feast, for which preparations have been making for months, has now passed off. As usual on such occasions, a great concourse of people had assembled from different parts of the island. Many of them had come from remote and heathen settlements. They were much enraged on account of several accessions to our number of late, and especially about the conversion from heathenism of a chief named Topoē, who was the receiver of the feast, and who had previously declared his intention of not submitting to any of the heathenish practices observed on such occasions. They resolved, if the chief acted on this determination, to leave the feast-ground and destroy my house and premises, and then fight the Christian party, who had been instrumental in his conversion. The Christian party, as soon as they heard of the matter, met for consultation, and their conclusion was that they ought to assemble on the Mission premises, and if attacked, defend themselves and protect the property also. They then delegated one of their number to ask my opinion as to the course they had resolved on. I only said that with regard to the property, there must not be any fighting about that, for if my houses were destroyed, they would be replaced by others. On the subject of fighting, even in self-defence, I declined to express an opinion, for I could not say anything against it, and

some might put a wrong construction on, or take too much out of, an affirmative answer. Many of the natives now brought their property to my house for safety, as they designed to defend it. It was anything but a pleasant sight to observe them coming in with their clubs and spears. I did not anticipate danger to myself or family, yet I thought proper to remove Mrs. Geddie and our children from the scene. We found an asylum, until the anticipated storm was over, under the roof of a tradesman connected with the sandal wood establishment on this island. The only articles I took with me were my journal, vocabulary of the native language, and some other papers of value to me. The conduct of Topoē, on his arrival at the feast-ground, was to be the signal either for peace or action. He came, attended by a large retinue of followers, and received the feast as he said he would. There was no demonstration of feeling on the part of our enemies. When the crisis arrived, their courage failed them. Our natives, having come to assure us that we had nothing to fear, we returned home thankful to God that we have once more been brought through a season of trial.

"*Sept. 13th.*—Many accessions to our number in different places. Several of the natives, who promised to join us after the feast of August, have been true to their word, and express their determination not to have anything more to do with heathenism. Naurita, the man who behaved so badly on a former occasion, is among the number who have lately come in. He was a strong, healthy man, but is very feeble at present. He has not yet recovered from the wounds received in April last, for spearing the native boy. If ever he does recover, he will always be a cripple."

On the 17th September he writes: "I have prepared and printed another little book in the native language. It consists of translated portions of Scripture, with six hymns appended. It is something to have even a few fragments of the word of life in the language of these benighted islanders. I am not aware that any portions of God's word have yet been printed in any of the dialects of the Papuan or Oceanic Negro race. All further labour in the printing department is suspended until a supply of paper is received. I think it was since I last wrote you that I printed 600 sheets of words and sentences in

the Lifu language, and I have a quantity more ready for the press."

"*Oct. 1st.*—Nohoat, the chief, has been regular in his attendance on public ordinances for several weeks. He professes a desire for religious instruction, and at his request I send a native to his house every evening, to conduct family worship. This man, since I landed on the island, has been my friend, though hostile to the cause. On many occasions I have been serviceable to him in sickness, and to this circumstance his friendship is chiefly to be ascribed, and besides, when he wants a knife, or hatchet, or shirt, he knows where to apply for it. I will ever feel myself indebted to this old chief for his kind interposition on my own behalf and that of the cause, on many trying occasions. Nohoat has two or three times endeavoured to come out on the side of Christianity, but has always fallen back under the threatenings and solicitations of white men and heathens. I trust that he will be more steadfast now, as most of his relations and the great body of his people have joined us. In all his movements he is very undecided and irresolute, which is, I think, to be attributed to the use of kava, which he indulges in to great excess.

"*9th.*—A few natives went out to-day to visit a heathen village named Utchia. Their visit was pacific; they went to converse with their heathen countrymen, but they met with harsh treatment. Their kind intention being suspected by the people, they were attacked with stones and spears, and obliged to flee for their lives.

"*25th.*—Just returned from a visit to the north side of the island. I went to inquire about the burning of the teacher's house at Ithumu. It appears that on the 22nd inst., a woman, who along with her husband, had forsaken heathenism, died. Her relations ascribed her death at once to the circumstance of her embracing Christianity. A brother was so enraged, that he burnt the house of the teacher and also that of his sister's husband. The house was unoccupied at the time, for the teacher, to whom it belonged, had gone to Epege to reside with a brother teacher, in consequence of the death of his wife; the building was used as a place of worship on the Sabbath day. I regret the loss of the house, for it is like losing our footing for a time in an important district, and the building was a good

one also. The woman was buried, but not without some trouble, as the heathen party, according to their customs, wished to throw the body into the sea. The burning of the house has created considerable excitement.

"On the 23rd inst., being Sabbath, the teachers at Epege, accompanied by several natives, visited Annauuntchai, a large and important district, where there are a few persons who desire instruction. At this place they met with a large body of people from Umetch, who had gone thither on a visit. The meeting was an interesting one, as the parties now providentially brought together to hear the Gospel of Peace, had been at war with each other last year. There was much friendly conversation between all parties. The chiefs said, 'Let us no longer strive whose dominion shall be greatest, but let us unitedly strive for the kingdom of God, that His dominion may be supreme in this dark land.' This meeting of two bodies of people from opposite directions, in the extreme district of the island, seemed like the completing of the circle which the Word of God had traversed, and one man, when speaking on the subject to me, extended his arms, and bringing his hands together, said, the Word of God is like this—it has gone round all the island. This friendly meeting may result in good, and I trust that all former animosities may be sunk in the universal triumph of the Gospel of Peace.

"The old man at Ithumu, who lost his wife, came several miles to see me at Epege, as soon as he heard I was there. He told me that the death of his wife had not weakened his heart to the Word of God, but that his heart was now stronger for the Word of God than ever. He spoke with feeling of his hope of meeting with his wife in another and better world."

On the 11th November, he writes in higher spirits than he had ever done before:—"There is a movement in favour of Christianity all over the island. I am just now endeavouring to follow up and improve the awakening, which has already taken place. We have not attained our present position without a severe struggle, nor am I so sanguine as to hope that our struggle is over. We have still to contend with the confederated opposition of the heathen party, and a small party of white men, engaged in the sandal wood trade. But God has hitherto shielded His cause, and those engaged in it, in circum-

stances of danger and trial, and we feel an assurance that He will still aid us. A flame has been enkindled in the hearts of many a poor islander, which the waters of much opposition cannot quench. The sun of righteousness has begun to rise on this benighted island, and though the clouds of adversity do sometimes seem to intercept his rays, yet his course is always onward; and may we not cherish a hope, that the day is not far distant, when his life-giving rays shall penetrate every district, every village, and every habitation in Aneiteum?"

But this was just on the eve of the most determined effort for the destruction of the Mission—an effort which brought matters to a crisis.

"*November 19th.*—A boat sailed from this island to-day for Moreton Bay, the nearest point on the coast of New Holland to this island. The distance is 1,200 miles. There were seven men on board of her; all of them are seafaring men.

"Among those who left was Mr. Henry. Mrs. H. remained, and occupied a house on the Mission premises. They are the only family, that showed us sympathy in our troubles. They gave us food when their own supply was limited. Capt. P., contrary to agreement, discharged him, and without his allowance of food; there is reason to believe, for no other reason than because he is friendly to the Mission family. Only two now remain, but they are persons who have already shown themselves enemies to the cause and ourselves, and they still have the disposition to give us every annoyance in their power. Only a few days ago, one of them offered an American black ten gallons of rum to get me out of the road, and when he lately heard of a cow of mine being speared by a native, his remark was, 'I wish to —— it was himself.' Whatever explanation may be given of such statements, the effect of them may be readily understood.

"*21st.*—At the close of our Friday meeting to-day, I had a conversation with our natives, about the propriety of a number of the Christian party making the circuit of the island, and visiting as many of the heathen villages as possible. The plan was first suggested to me by some of the natives themselves. At first I thought the experiment would be dangerous, as the visiting party would have to pass through several hostile districts; but finding that the natives were not afraid, I assented

to the scheme. It was then agreed, that they should set out from this district, and go on to Umetch, to be joined by the people there, and that the whole party will then proceed to Annauuntchai, where I expect to meet them, leaving home two days later in my boat. We then expect to return by way of Aneito and Annauunse, and thus make the circuit of the whole island. Such is the contemplated plan, and the only object of the visit is to sow the seed of God's Word wherever we can. I gave the natives such directions as I thought might be useful to them, and urged them not by any means to carry their spears and clubs with them, according to native custom, as their mission was one of love and peace. I reminded them, that when I landed on their dark shores, the only weapon that I brought with me was the Word of God, and that they must not carry any other with them. They promised to comply with my request.

"*28th.*—Friday.—The present has been to us a week of great excitement, and its events cannot soon be forgotten. On Monday, the 24th instant, a large body of the Christian party set out from this place, according to arrangement, to visit round the island. I spent the day in fitting up my boat, and in making preparations to follow. I did not feel uneasy at the prospect of leaving home, as the heathen party at this place are few in number, and form by far the least influential part of the community. On the night of Monday, about midnight, we were awakened by the sound of fire, and on looking up discovered the roof of our house in flames. I left Mrs. Geddie to take out our two children, while I ran to awake our natives, who slept in two buildings close by our house. My first effort now was to save the house, but I scarcely expected to succeed in this, as the roof was thatched with the leaf of the sugar-cane, and therefore very combustible. We all set heartily to work, and happily succeeded in putting out the fire. The night was calm, or the fire would soon have spread over the whole roof. And baffled all our efforts to save the house.

"I felt assured at once that the fire was the work of an incendiary, and our conjectures were soon set at rest, by finding on the roof a brand and a quantity of combustible materials. I sent immediately for Nohoat, who, as soon as he came and saw the mischief done, burst into tears. Night as it was, the

alarm rapidly spread abroad, and our house was soon filled with men, women and children. I now heard for the first time, that there was a meeting of our heathen enemies yesterday, about noon, at the sandal wood establishment. I have not evidence that the burning of my house formed any part of the conversation that took place, though I believe that matters deeply affecting the interests of this Mission were spoken of. But this much I know, that the individuals who formed that conference were the persons who plotted the burning of my house, and attempted to carry their purpose into effect. When Capt. P. and they parted, they shook hands, apparently pleased with each other. In the course of the afternoon, it was whispered by some of these individuals that my house was to be burned. But it appeared so un-native-like, that the heathen, who were a mere handful, should attempt such a thing, that they who heard the report never gave it a serious thought. The chief proposed to sleep in my house for a time, lest we should suffer any further molestation, an offer which I gladly accepted.

"The 25th inst. was spent in repairing the injury done to the house, and in collecting what information we could about the affair. Nohoat succeeded in getting the names of the ring-leaders, the principal of whom was a man named Thero. He learnt, moreover, that while a party were to burn my dwelling-house, another party were to burn my meeting-house. On the evening of this day, a number of our natives collected to guard the house during the night. I divided them into watches. The precaution was not needless, for two men were seen making their way towards the chapel during the night, but they were alarmed by the watch, and made their escape.

"Early on the 26th inst., I sent a messenger to tell the visiting party that I could not meet them, and to request them not to hurry home, on account of what had occurred, as we should keep a guard every night until their return. They had, however, heard of the affair, and the messenger met them shortly after he left. They came in a body to my house on their arrival, and many of them could not speak, but burst into tears. Our meeting was a very affecting one. I told them that we must bear patiently this and other efforts of Satan to overthrow the kingdom of God in this dark land. Shortly after the natives left me, I went out to take a short walk, accompanied by Mrs.

Geddie and our children. We had not gone far when we saw a number of heathen and Christian natives, engaged in conversation; the former were armed, the latter were not. Thero, one of the natives, who set fire to my house, was among the number, and I went up to him and spoke to him about his conduct, but he denied his guilt. While I was conversing with this man, Munumunu and Sakaio, two of our Samoan teachers, who had accompanied our natives home to-day, came up and asked me if this was one of the incendiaries. I told them he was, and in an instant he was in the grasp of these two powerful men. Each seized an arm, and staring him steadily in the face, asked him how he dared to attempt such a deed. The poor man trembled, and I entreated them to let him go, for I did not wish the heathen to think that, like themselves, we would render evil for evil. Thero was no sooner released than I looked around and saw another man seized by our people. He was a heathen, and when passing by, raised his spear to throw it into the midst of a crowd of men, who were unarmed and defenceless; a few lads, rushing forward, seized him before he had effected his purpose, broke his spear, and were determined to tie him. I went into the midst of the party, and black and besmeared as the man was with paint and oil, I put my arms around, and with some trouble released him, and he went quietly away. Another man was also seized, and likely to be bound also, but I again interposed with success for his rescue. These things were most unexpected to me, and I now saw that the feelings of our natives were much excited, and that every effort must be made to control them. I turned about, and was walking homeward, accompanied by Mrs. Geddie and our two children, when I saw Capt. Paddon and Underwood, one of his workmen, coming towards me in great haste. The former came up to me pale, trembling, and carrying with him a large pistol. He addressed me in a most rude and boisterous manner, and spoke to Mrs. Geddie in a way that I will not record. In the course of our conversation, it was evident that we were guilty on two points, viz., in winning too much of the confidence of the natives, and in attempting to save native females from degradation and misery. One part of the man's talk surprised me a little. He told me some fragments of my history in Nova Scotia, which were new to me. He told me

that I would never have been on this island, had I not been obliged to leave my congregation at home; that I was unknown to the Church that sent me, as I had lived in a remote corner of it; and he added with great satisfaction, that as I was the first, so I should be the last missionary that Nova Scotia would send to this island. These statements were unexpected to me, but they were by far the least offensive of his remarks. It is not important to inquire where the man got the information. The natives gathered around me, when they saw the state of excitement in which Capt. Paddon approached me. The chief, who was present, has since told me, that he first thought of ordering the natives to seize and disarm him, but he adopted a more prudent and less offensive course: he told some active men to stand by, and if any motion was made to raise the pistol, to seize it. Waihit, a strong man, stood partly between us, in a way that I thought obtrusive at the time, but which, I have since learned, was intended for my safety. It is more than probable, that the pistol was carried for fear of the natives, but the natives thought it was designed for me. The man went quietly away after he had abused me for nearly an hour. His back was no sooner turned, than natives, old and young, male and female, who had witnessed the scene, crowded around Mrs. Geddie and myself, warmly grasped our hands, and expressed their sympathy for us in the trials we have been called on to endure in their land, and for their sakes. The natives now separated for the night; the Christian party retired to our neighbourhood, while the heathen went to the neighbourhood of the sandal wood premises. This evening our people sent a messenger to Umetch, to acquaint our friends in that quarter of passing events.

"On the morning of the 27th inst. natives began to gather to this district from various quarters, and took their respective sides. The Christian party were resolved not to overlook the burning of the house, and they had sent word to the heathen people to meet them, and talk over the matter with them in a friendly manner. I am not responsible in any way for this movement, for it was made contrary to my advice. It appeared to me a dangerous experiment, to bring two large bodies of natives into contact, when feeling was high on both sides. I had my fears that such a conference would end in something

more than words. My advice all along had been, to let the matter pass quietly over; but the natives thought that, according to their own customs, some demonstration was necessary in order to intimidate our enemies for the future. The four highest chiefs on this side of the island were present, and took the Christian side. All parties were armed with their native weapons, but among the heathen there were a few pistols. I entreated the chiefs in the morning to control their feelings, and let nothing be said or done that would excite warfare; and they promised compliance with my wishes. When the parties met, the leading men from the Christian side went over into the midst of the heathen party, and called out some of the most forward men, and asked them to sit down with them and quietly talk over matters. They spoke of the burning, the reasons that led to it, etc. The heathen confessed the baseness of the act, and promised that we should not be molested again. The excitement which led to the burning of my house was caused by Captain P.'s remarks to the heathen people. He has positively told them that he will leave Aneiteum and go to another island in a very short time, because I am on it, and that they will not have any tobacco when he leaves. It was to remove this objection to his departure that my house was set fire to at midnight, when we were all asleep. Our party contended for retaining the Word of God and letting the tobacco go, but the heathen took the opposite side. The greater part of the day was spent in conversation between the two parties, and towards evening they quietly dispersed. I am glad to say that there was not any angry language on either side, and I feel thankful to God that this meeting, which was the cause of much solicitude to me, passed off so peaceably. The case of my poor children seemed to affect the natives more than anything else. After the meeting was over, Nohoat said to me, 'Misi, if Lucy had been burnt and Elizabeth had been burnt, and my coat (an old Nova Scotia militia officer's coat, sent as a present to him), we would not have listened to your word to-day, and many persons would have been killed.'

"Captain P. feels himself deserted by nearly all the natives who formerly worked for him; but the fault is his own, for as soon as a man joins the Christian party he is ordered away from his premises. Ever since I landed on Aneiteum I have

guarded against giving offence to my own countrymen. It has always been my aim to do them good, and not evil. As there is much sickness on this island, I have had it in my power to do something for white men. I have always supplied them with medicine, and in many cases with food from my own table; and when they have been neglected by those whose duty it was to look after them, I have brought them to my house. In many instances these acts have, I think, been appreciated; but in others they have met with ingratitude. Should he leave this island on my account, I feel conscious that I have not given him any just cause of offence. I presume that he has other reasons for leaving the island than my presence upon it. There is not any sandal wood on the island, and the vessels which collect it on Erromanga have to beat up against the trade winds, and thus there is a great loss of time, which might in a measure be obviated by selecting another island. Add to this the sickliness of the place. Although other reasons for his leaving exist, and which I have heard suggested long ago, yet the whole blame is now thrown on my shoulders, probably with a view to bring me into trouble with the heathen, who do not wish to lose their tobacco."

This affair was the crisis of the Mission. It was the last grand rally of heathenism to maintain its ascendency. It failed, and the triumph of Christianity was assured. The old system was still powerful. In some sections it reigned supreme. Among all classes it had a strong hold, and the missionaries were yet to pass through some severe trials before it would fall; but its efforts henceforth were the struggles of a dying cause, and the day of final triumph of the new system was at hand. Thus God "made the wrath of man to praise Him, and restrained the remainder thereof."

In a letter written about the same time that these extracts from his journal were forwarded, he says: "If my journal reach you, it will make some disclosures which it will be hard to credit; and yet, after all that I have written, the truth is not half told." Again, a few months after, describing similar trials, he says: "It is not proper that you should be entirely ignorant of our troubles, and yet I am not aware that the cause has much to gain by disclosing all to you. If the interests of truth should at any future time require a full detail of

facts, my only hope is that the day is far distant, and that the task may fall to other hands."

"*December 1st.*—Visited Umetch to-day, in order to settle a teacher at this place. About the time of Kuku's death, the story was whispered by certain persons, and eagerly believed by the natives, that Christianity was the cause of death. This brought out a strong opposition against us at Umetch and other parts of the island. The feeling was so strong against us that I do not think I would have been safe in visiting that place. About four months ago, after feeling had subsided a little, I sent some of our natives to visit the people. The result has been good. They have once more become desirous of Christian instruction. As Umetch is an important district, and the opening appeared good, I removed Sakaio from the north side of the island and settled him at this place. I accompanied him to his station to-day, and selected a healthy site for his house. The place on which he builds has been sacred to the Natmasses from time immemorial. Yiapai will build beside him, as he says, to protect his property from being stolen. I was glad to see that the chief had a large piece of sacred ground cleared for a plantation. An act like this would have been regarded as the precursor of death twelve months ago. The natives are fast rising above their superstitions!

"The tide being low to-day, when I was at Umetch, I went to visit a large black rock which lies off the extreme easterly point of the island, and connected with the mainland by a reef bare at low water. This rock was supposed to be a Natmass, and was therefore an object of adoration. The natives pointed out to me two hollows in the rock, which were filled with salt water, and told me that in the smallest of them it had been customary to dip the food intended for the use of sick persons. In the largest of them was a number of shell fish—all of them sacred. A number of them were caught by the natives and given to the teacher, who ate them raw, according to Samoan custom. After desecrating the rock we returned to the shore.

"This evening I took a walk inland to see a sick native, and was accompanied by Nohoat. I saw a woman cooking the bark of a certain tree, which is used by the natives for food in times of scarcity. It affords a wholesome and nutritious food, not unpleasant to the taste, but difficult to prepare. It is

a food prohibited to chiefs and sacred men, and there is a belief that any of the prohibited classes who eat it will die. I asked the woman for a piece to eat, as I wished to see how the chief would act on the occasion, for although he has professedly abandoned heathenism, he is still a very superstitious man. He asked me for a piece, which I gave him, so we both sat down on a log and ate our *inhow*, those present looking in amazement at him. After Nohoat had gone to rest for the night (he sleeps in my house since the fire), he sent for me, and told me that he had no sickness, but he experienced a kind of feeling which he could not describe. I thought at once of the prohibited food, and knowing his great confidence in the virtues of medicine, I told him that I would give him a draught, which I thought would cure him. So I mixed up a pleasant and harmless drink for him, and before I retired he sent for me to let me know that all his unpleasant sensations were gone, and that he was quite well again. A few months ago, a world would not have induced this man to eat the forbidden food.

"*3rd.*—Jiakai, the chief of a small village, has died. He had been ill for some time, and a few days ago he was brought to a neighbour's house, where I might attend on him. He was a great sufferer during his illness, but his mind was composed and peaceful to the last. When it was evident that he was dying, all the Christian party within reach assembled, and they were, I believe, in the act of prayer when he ceased to breathe. A few minutes before his death, he was asked by a native what his hope was now in the hour of death. His answer was, 'I rest on Jesus only.' The man's calmness in death and hopes beyond the grave, have made a good impression on our own people, and also on such of the heathen as were present when he died. In the days of heathenism, all was darkness and uncertainty beyond the grave, but now life and immortality are brought to light by the gospel. The man was buried, and the subject of strangling his wife, according to native custom, was never mentioned. To the influence of the gospel in this dark land this poor woman is indebted for her life. On the day of Jiakai's death the heathen burnt his house, killed his pigs, cut down his cocoanut trees, and destroyed his taro. This is always done on the occasion of the death of a man of importance, and the practice is considered respectful to

his memory. It is also customary, when a chief dies, to have a sham fight, which sometimes ends seriously; but in the present instance this was dispensed with. The heathen people behaved as quietly about this death as I could expect.

"*8th.*—This morning I made arrangements to visit Annauunse, in compliance with an invitation from the chief of that place. He sent me word that he wished Christian instruction, and also that he had a pig in readiness to present to me, for which he wished some clothes. I was delighted to receive such an invitation, as I knew the people of that place to be hostile to the Word of God, and I had not visited it for a considerable time on that account. This morning I had my breakfast long before sunrise, and my crew collected, and was about to leave when a squall came up. While we were waiting for the squall to pass off, Waihit, who was one of the boat's crew, came to say that he had doubts about the advisableness of our going. His chief reason for this was, that a short time before a party from Annauunse had been round to Anelcauhat, and all their intercourse had been with the heathen party. He thought that if they had had any real desire for the Word of God, they would have come to the missionary and the Christian party. I therefore concluded to put off my visit for the present. In the course of the day some of the heathen people at this place told some of the boat's crew not to go to Annauunse, as the invitation of the chief was a trap to lead us into danger, for the natives of that place designed to attack and seize the boat. I cannot be too thankful to God that he has disappointed the enemy, and preserved our lives when exposed to danger. The people of Annauunse have been told that Capt. P. will leave the island on my account, and the prospect of losing their tobacco enrages them against me.

"*9th.*—We have this day heard of a sad event, which has thrown us all into deep trouble. A few lads from Epege visited Annauunse yesterday, in compliance with an invitation from a leading man of that place. They carried a pig along with them for him. They had no sooner reached the man's house who had invited them, than the treacherous natives, who had been aware of their intended visit, rushed on them with spears and clubs and killed one of their number; the others made their escape. The lad who was killed was named Waiwai.

He had lived with the teachers a long time, and was one of our best scholars on the north side of the island. To wind up the sad catastrophe, the wretches cut up and cooked the body, and sent portions of it in different directions. The heathens at this station received an arm and a leg as their portion; but the heart sickens to dwell on such revolting scenes.

"*12th.*—Two young men have just returned from the north side of the island. They went yesterday to express the sympathy of the Christian party in this district to those of Aneito, on account of the murder of the lad, and also to learn what the intentions of the people in that district were. I was glad to learn that they intend to remain quiet, and not to revenge the murder according to their old customs. The Annauunse people were so sure of an attack, that they had nearly all the heathen people of this district over to help them. I trust that nothing may occur to stir up fighting, for that will only lead to greater loss of life. The young men also brought the particulars of the murder. It appears that a petty chief of Annauunse, named Nalakiang, had requested an exchange of presents with some of the Epege people. This is the way in which friendships are formed and cemented on this island, and a man, if sincere, will never accept a gift from a person to whom he is hostile. A pig was got ready by the people of Epege for Nalakiang, and four young men of the place and one man of Annauunse were the bearers of it. Though there had not been much intercourse between the two districts, yet the lads did not hesitate to go to Annauunse, for the people of that place had lately invited some of the Christian party to visit them. When they reached Annauunse, they observed some movements that they did not like, but the man who accompanied them, told them not to be afraid, only to come and sit down in Nalakiang's inclosure, and they would be safe. Nalakiang was not at home, but whether his absence was intentional or otherwise, is not known. Their traitorous companion now left them, and told them that he would shortly return; but before leaving he went into the house and took out a club and spear. In a few minutes a number of armed men came and surrounded the yard in which the lads were sitting. They now saw that their lives were in danger, and that their only chance of escape was in flight. They made a rush through the circle of their

enemies and fled. Two of them ran to the bush and escaped; the other two ran along shore and were overtaken. They came up with Waiwai first, whom they speared and struck with their clubs. When his companion saw his danger, he turned back and threw his arms around him, to protect him, if possible, from the blows of the clubs; and while endeavouring to shield him, he received some blows himself. The poor lad was killed in his arms. The young man, who had acted so generously in this trying occasion, now said to the Annauunse people, 'You have killed him; kill me also,' but this they would not do, as he had some heathen relatives whom they did not wish to offend. The spirited young man now asked some of the people for a canoe, that he might take home the body, and have it buried; but his request only met with insult. He then resolved to carry home the body on his back, but in this he was disappointed, for the wretches took the body from him and carried it off in savage triumph for cannibal purposes. From all that I can learn about this melancholy transaction, I am inclined to believe, that the murder is to be traced more to a feeling of opposition against the cause of God on this dark island, than to ancient grudges among the natives themselves. A great responsibility attaches to those who have been instrumental in stirring up the late excitement, which has led to consequences so disastrous. The heathen around us, who have been revelling in the flesh of the martyred lad, now exclaim in triumph, that Christianity is false. The body being cut up, distributed and eaten in different places, they consider its resurrection to life impossible.

"*18th.*—Feeling runs high between Christian and heathen, on account of the cannibalism in the case of Waiwai. The chiefs Nohoat and Topoē were so enraged about the matter, that they even threatened to punish those who had partaken of the body in this district. I was glad to see that all harsh measures have met with the general disapprobation of the people. I have always urged our natives to bear with patience their trials, and not to return evil for evil. They have so far acted on this principle, that the heathen themselves often speak of the Christian party as *the people who do not revenge bad conduct.* The forbearance of our people, under no ordinary provocations, has already made a good impression, and if still acted

on, will in due time disarm the heathen of much of their hostility. The eating of the body seems to be felt more than the murder. Cannibalism on this island is always regarded by the natives as the climax of revenge.

"*23rd.*—When we landed on the island, females were regarded as brutes, and treated as such. If a woman dared to disobey the word of her husband, or rather master, a good clubbing was the consequence. I know of two instances in which women have been murdered in this way, and the natives say it has been a common occurrence on this island. On one occasion, I picked up a woman on the shore, who had been beaten by her husband so severely with a club, that he left her for dead. With the assistance of some natives, I brought her home, and attended her for several weeks. Her skull was awfully fractured, and portions of the brain came away, and her body was otherwise dreadfully mangled. She recovered, but will carry the marks of her wounds to the grave. But when a man joins us, he is required to treat his wife as his equal. Some of the women are taking advantage of the altered state of things. The husbands come to me, and I have sometimes to interfere in domestic matters, which is not pleasant. But the poor natives are like children, and I find them very tractable. They all call me *Father*, and some of them, from hearing my little girls call me *Papa*, have caught the word, and address me by that name.

"*30th.*—Amidst all our discouragements, the cause of truth is making its way, and its effects are felt among the heathen themselves. In this district almost every sacred spot has been desecrated, and the time is not far distant when it will be difficult to point out in this place any memorial of the ancient system. Several of the sacred groves have been destroyed, that the land may be employed for agricultural purposes.

"The bread fruit season has just come in, and the crop is very abundant. No offerings have been presented by our people to the Natmasses to propitiate their favour, and the heathen wonder that we have bread fruit at all. The sacred men are always denouncing the vengeance of their Natmasses on the Christian party, and threatening them with starvation; but the crops of the latter are just as luxuriant as those of the former, and more abundant, inasmuch as they are more industrious.

"The sacred stones which the Natmasses were supposed to inhabit, may be seen strewn about in different directions. They are no longer venerated by the people. If we had a little Mission schooner to sail among the islands, we could even now ballast her with the cast-off deities of Aneiteum."

On the 1st January, 1852, he writes a long letter to the Board, giving full particulars of his work, from which we give some extracts:—

"I must now give you a brief account of my labours at this station. I preach twice every Sabbath in the native language. About one hundred hearers are regular in their attendance on public worship. I am sure it would gladden and encourage your hearts, if you could observe the attention and earnestness with which many of them listen to the word of life. At the close of our morning worship, which commences at nine o'clock, our Sabbath schools meet. All who come to the house of God are expected to attend them, so that we have scholars of all ages. Mrs. Geddie takes charge of the women and girls, while I meet with the men and boys. The first exercise is to examine old and young on the morning sermon. This enables me to know what attention has been paid to it, and also what parts have been misunderstood or require explanation. In a land like this, where the written word is not in the hands of the people, and where instruction must be communicated through the channel of a foreign tongue, its value would be greatly diminished without this subsequent catechetical exercise. I next go over a chapter of the native catechism, which I explain. I then take question by question, and make the scholars repeat the answers all together until they are remembered, as many of them cannot read. Many of the young can repeat the whole catechism with great readiness. After these exercises are over, I retire and leave the natives to spend a short time by themselves in reading, conversation and prayer, after which they dismiss. At four o'clock p.m. we again meet for public worship.

"I have in a great measure discontinued the practice of itinerating on the Sabbath day. I commenced this duty when I landed on the island, and kept it up for more than two years and a half; but the excitement against the cause and myself at last became so great, during the early part of last year, that

I could not venture far from home without exposing myself to insult, perhaps to danger; and now my duties on the Sabbath day have become so onerous at home, that I find it difficult to go abroad. But I rejoice to state that the practice has been resumed by the natives. I usually send out a few of the men in whom I have most confidence to adjacent villages, for the purpose of conversation and prayer with their heathen countrymen. God appears to have sanctioned their labours to some extent, and numbers have through their instrumentality been brought to give up their superstitions and submit to Christian instruction. Those who go abroad give me an account of their visits on their return, and it is interesting to hear their simple and sometimes affecting narratives of their intercourse with the heathen. They have in some instances met with ill treatment, and been exposed to danger; but they are still anxious to labour for the salvation of their countrymen.

"Our Friday meeting goes on well, and is attended by about fifty members. It comes very near what you would call a prayer meeting in Nova Scotia. The natives call it a meeting for searching or looking into their hearts. In addition to devotional exercises, we have two or three addresses. These are most commonly based on some passage of Scripture from which the natives have heard me preach, and are often very impressive. I have felt my own heart warmed on many occasions while listening to them.

"We have two week-day schools in operation at this station —the one for females and the other for males. The former is under Mrs. Geddie's superintendence, and she is assisted by the Rarotongan widow whom I brought from Tana year before last, and also by two native young women who have been living with us for more than two years. This is our largest and most advanced school, and numbers about forty scholars. My own school contains about thirty scholars, some of them old men. Nohoat, the chief, is one of my scholars. After much effort he has mastered the alphabet, and is now reading words of one syllable. He says that his mind is very dark, but that he wishes to learn. Many in both schools can read well, and a few are able to write. I am sorry to say that we have scarcely any children in our schools under ten years of age, though there is a sufficient number within reach to form a large school.

They are so irregular and fugitive in their habits that they cannot yet be brought to submit to the slight restraints of a school, and their parents have no control over them.

"Our schools meet every morning at sunrise. As soon as the day breaks, two boys go through the settlement in different directions with the *nitai ahlang*, *i.e.*, the thing to call people. It is just a piece of hard wood neatly dug out, something in the shape of a trough, and when struck with a round hard stick it gives out a sound which may be heard for some distance. It is, however, a poor substitute for a bell, and when the wood is wet it is almost useless. If persons friendly to the cause only knew what an acquisition a bell would be to the station, they would, I think, make an effort to send one. But to return to our schools. With the aid of our assistants we get through before breakfast. Our most advanced scholars again meet at ten o'clock a.m., for writing.

"We are at a loss for school materials at present. A supply of slates and pencils which I brought from Samoa is now very low. My paper and pens are done, and our scholars are now writing on their slates.

"Of those who attend our schools, about fourteen reside with us. It seems desirable that those who are most likely to become the instructors of their countrymen, should be separated as much as possible from intercourse with their heathen relatives and friends. It is now between two and three years since we attempted something in the shape of a Mission boarding school. Our inability to assist our pupils to any extent with food, has in a measure defeated our object; but I hope we will yet succeed. Most of the scholars who reside with us have begun to make plantations of their own, and will in time be independent of their friends for food, and of us also.

"The present account of our schools is more encouraging than I have hitherto been able to give. We laboured amidst many discouragements for three long years to form schools, and have succeeded to some extent. The natives now begin to appreciate the value of instruction, and they are desirous to learn. Often, when I have invited them to attend our schools, have I been asked, 'What payment will you give us?' But now they speak with gratitude of my kindness in coming to their dark land to instruct them.

"The teachers at Epege are doing much good. I had a few young men from that place residing with me, who have now returned home, and are valuable assistants to the teachers in instructing the people. A large school has lately been organized, and will, I hope, do much good. The teachers at the out-stations have been greatly hindered in their work by sickness.

"You will not be surprised to learn that we encounter much opposition; it would be a matter of surprise if it were not so. I feel more encouraged in the hope that we are doing some good, than if we were permitted to go quietly on. We have been much opposed by the heathen, especially during the past year. If we except Tahiti, on no island in the Pacific has the Gospel been so violently opposed as on Aneiteum. But we could bear with the opposition of the heathen if left to themselves. We have encountered, from another quarter, as unmanly, as ungenerous, and as unmerited an opposition as was ever offered to the cause of righteousness in a heathen land, by men from a Christian country. I have been represented as a liar and impostor, and the natives have been told, that wherever missionaries go, disease and death follow in their train. The rage of certain parties has, if possible, burned more fiercely against Mrs. G. than against myself, perhaps because she has been more directly instrumental in saving the poor native females from degradation and ruin. I am happy to add, however, that we occasionally meet with individuals who bewail the degeneracy of their countrymen, as well as the opposition offered to the best of causes.

"The work at present is at a kind of stand. The natives are now taking sides all over the island, and feeling runs high among both parties. The heathen exceed us in number, but not in influence. All the highest chiefs on the island, and men of rank, have declared themselves on the side of Christianity. The murder of the lad, which I have recorded in my journal, has tended more than anything else to bring matters to this issue. Such is the state of feeling, that I am now in a great measure confined to my own district, and cannot freely visit around as I used to do. The teachers have less to apprehend than I have, but they are also limited in their movements. The natives may go about with greater safety than any of us.

All that we can do at present is to improve every little opening that we can. Things will not continue long as they are. The cloud is fast passing away, and we will again enjoy the sunshine of prosperity. The ranks of the heathen contain many who are favourable to Christianity, but they dare not come out and avow themselves to be so. The season for feasting is approaching, and many of the heathen say that when that is over, the Word of God will again be *jasse* on this island, *i.e.*, it will rapidly spread: it was so last year.

"I hope that you will not be discouraged by the above statements; we are not. The poor natives often say that this island is no longer Satan's kingdom, but God's, and that His word will triumph in it. In the missionary work we require something to keep us down, as well as to lift us up; otherwise we would forget our dependence on God. And bear in mind, also, that our troubles have arisen out of our successes. Nor is it any new thing for 'the heathen to rage, and the people to imagine a vain thing.'

"During the year, I have prepared and printed a small book of selected portions of Scripture, to which I have appended six hymns in the native language; also sheets of words and sentences for the use of schools. The amount of press-work is as follows:—

	Pages.
600 copies translated portions of Scripture, 24 pages . . .	14,400
600 copies native hymns, 4 pages	2,400
600 sheets, No. 1	600
600 sheets, No. 2	600
Total number of pages	18,000

"The editions of all our books have been too limited for want of paper, and the supply which I had is now worked up. I ordered some to come by the *John Williams*, which I hope we will soon receive. It will be necessary to make new editions of our elementary school-books and catechism, as we will soon be out of them. The demand for books is very great all round the island. I saw the day when the natives feared the sight of a book, as something that generated disease and death; but now I fear that a few go to the opposite extreme, and value a book as a charm to keep away these evils. It is pleasing to see the efforts, which natives beyond the reach of

schools are making to learn. One or two individuals will go and remain a few days with some friend who knows more than themselves, and after learning a few letters or words, go home and teach their neighbours. And when natives from a distance visit me, they will often ask me to sit down and give them a lesson.

"I have the Gospel of Matthew in hand at present, which I am endeavouring to translate. I find the work less difficult than I expected, yet it is a very laborious one. Every word must be critically examined, and suitable terms chosen to express religious ideas. The language has a fulness and variety of expression for the ordinary affairs of life, scarcely to be expected among so barbarous a people, and just as much subject to rule as the classic languages of Greece and Rome; but when used as a vehicle for religious truth, it is greatly at fault. For a great many theological terms, such as repent, justify, sanctify, judge, church, etc., there are no suitable words, and of many of the implements, employments, animals, customs, etc., recorded in Scripture, these islanders have never heard. But these difficulties are not insurmountable. In some cases new words must be coined; in others, the idea must be expressed by circumlocution. After one book has been translated, others will become comparatively easy. In preaching to the natives, if we do not find a suitable term to express an idea new to them, it is possible, by explanation and illustration, to convey what we wish, but translation does not admit of this liberty. I do not expect to complete the Gospel by Matthew for a few months; but when it is finished, how is it to be printed? I cannot undertake the printing of it, with my present engagements; it is as much as I can do to provide such books as our schools require.

"I scarcely know what to say about another missionary, after all that I have already written on this subject. More than two years must have elapsed since you had due intimation of Mr. Archibald's demission and intention to leave this island, and I am still alone, and have not heard anything from you to encourage me to hope that my situation will be otherwise for a considerable time. In this dark land we have encountered no ordinary discouragements, but I can assure you that the *apparent* indifference which you have manifested

about a subject so deeply affecting the interests of this Mission, has dismayed us more than anything else. You have incurred a serious responsibility in leaving me and my helpless family so long alone in an island so unhealthy, and in a sphere of labour so arduous and perilous. I occupy a position in which no single missionary should be placed, and my only consolation is that I have come into it in the course of Providence, under circumstances over which I had no control. I fear that the order laid down in the New Testament for the evangelization of the heathen, is not sufficiently considered by those who have the direction of Missions at home. Our Lord sent out both the seventy and the twelve, two and two. After His ascension the Apostles acted on the same plan, and proceeded in pairs wherever they went. The Holy Ghost gave His sanction to the same mode when he called for the separation of Barnabas and Saul to go to the Gentiles. Do not imagine, from the strain in which I write, that my love for the missionary work diminishes; every day increases my attachment for it. It is no ordinary privilege to be a missionary, and the *only* Protestant missionary labouring among a branch of the human family, of whom but little is yet known, and who claim the largest, and by far the most numerous islands in the Pacific Ocean as their territory—the long-neglected and degraded Papuan race. If the word of reconciliation were committed to angels, they would, I think, choose such a field of labour as these islands present, for in no part of the world are the inhabitants so awfully estranged from God, and so fearfully degraded. Would not the soul of an Erromangan, when purified, elevated and made holy, be a nobler trophy of Divine grace, and a brighter gem in the Redeemer's crown, than a soul saved in a land of light and privileges?"

Chapter XIII.

FOURTH YEAR'S LABOURS—(*Continued*).

1852.

THE opening of the year 1852 witnessed the departure of the head of the sandal wood establishment, and, in a measure, the breaking of the concern. He took with him one of his native friends. Several were anxious to go with him to see Sydney. The one selected was not only one of the most inveterate opponents of the Mission, but he was the one at Anelcauhat to whom the portion of Waiwai's body had been sent. On this, Mr. G. remarks: "The taking of such a man as a mark of special favour, leads to the painful conclusion that the killing and eating of a man because, he is a worshipper of the true God, is not disapproved by some of our own countrymen." Their last act on leaving the island was the carrying off a native girl. The natives had been fearing something of the kind, and generally kept out of the way; but as the boat was leaving she ventured out, when the boat put back, the crew seized and dragged her screaming on board and sailed away. He afterwards lived on New Caledonia, and finally, having put to sea in a boat, was lost.

About the same time some Erromangans and one Futuna man were brought in a vessel to Aneiteum. Mr. Geddie had intercourse with them, endeavouring to show them the nature of his work, and giving them presents, thus endeavouring to open the way for the admission of the Gospel among that people. They offered to collect wood and grass to build him a house, and from a man on board a sandal wood vessel he learned that on her last trip, some of the natives had come on board asking for a missionary.

The removal of the sandal wood men was, of course, a great relief to the Mission. The next entries in Mr. G.'s journal, accordingly, are favourable.

"*February 1st.*—In some parts of the island the natives continue very determined in their opposition to the cause. But we have great encouragement from other places. Visitors from distant and remote districts arrive every week, and after spending a few days, return to teach their neighbours.

"*4th.*—The natives on several parts of the island are giving up their superstitions, and abandoning their objects of worship. Lately two celebrated disease makers have joined us. They declare that they will no more be the servants of the devil, and ruin their souls in doing his work, and, as an evidence of their sincerity, they sent me their disease-making apparatus, which I received one day while engaged in my school, and opened in the presence of, and to the amusement of all around. The charms were done up in two native bags. The contents were as follows: black earth, chewings of the leaf of a plant sacred to the Natmasses, portions of human hair, fragments of the native female dress made of the pandanus leaf, fragments of sugar-cane from which the juice had been sucked, etc. When a disease maker wishes to make any person sick, he endeavours to procure a lock of his hair, a fragment of his dress, or fragment of food that he has not eaten or has thrown aside. He then chews up a quantity of sacred leaf, and puts the whole into his charming-pot, which he now puts on the fire and then prays to his Natmass to inflict disease on the person or persons whom he wishes to charm. The process is called Naragess, and the persons who carry it on, are more feared than any persons on the island. It is not surprising that their influence is great, when it is believed that the power of life and death is in their hands. They are not less hated. They go about among the natives, and beg their fish, bananas, etc., and their requests are generally granted; and should any have the hardihood to refuse, they are threatened instantly with disease.

"*10th.*—Topoē, the next chief in importance to Nohoat, and his brother-in-law joined us about six months ago. He lives about three miles from this station. He has cut down a sacred grove, to the great horror of his people. He has been using his influence to bring round his people, but has not met with much success. Their former chief, the brother of Topoē, was killed some years ago by the people of Aneito in war, and they wish to revenge his death before they join us. Many of the

heathen I find are opposed to the cause of God for no other reason than that they have old accounts to square with their enemies. This done, they say the Word of God would be *jasse* in this dark land—that is, it would rapidly spread. It is hard to convince them that we ought to forgive one another, even as God for Christ's sake forgives us. Topoē proposed moving to this station. Such is the state of feeling between the two parties, that they do not have the same intercourse as formerly.

"*15th.*—The natives whom I sent out yesterday met with much encouragement in their work. They had worship in the morning at Umetch, after which they divided themselves into two companies, one of which went inland into the mountains, and the other went along the shore to the villages beyond. The mountain party succeeded in gathering a large body of people, whom they addressed on the subject of Christianity. The people ware delighted with what they heard, and begged that they might be visited every Sabbath. They agreed then and there to go to work next morning to build a house to meet in for worship. This is the first effectual attempt to introduce the Gospel among the inland tribes. They are very wild, and as degraded as can well be imagined. The shore party also met with much encouragement. They came to a village, and all the people turned out to hear them. They had been visited on former occasions. After discoursing with the villagers a long time on the folly of their superstitions and ancient customs, one of the visiting party asked, if they were willing to give up heathenism and receive Christianity instead. They answered in the affirmative. He then proposed, as an evidence of their sincerity, to destroy their village Natmass, which was neither more nor less than a piece of heavy durable wood, with extended branches that might be mistaken for the horns of a deer, and had been worshipped from time immemorial. They said they were afraid to interfere with it, but he was at liberty to do what he pleased with it. So he laid hold of the helpless deity, and as it was too heavy to carry home entire, he broke it in halves, and burnt one part on the spot. The other he brought with him as another trophy to the cause of truth."

On the next Sabbath, however, occurred an incident of a somewhat different character. The Samoan teacher who occupied Umetch, being ill, Waihit went there to conduct worship.

As he was on his way, a man who had concealed himself near the path, came upon him in great wrath, armed with a club and threatening to kill him. It appears that during a storm, about ten days previous, the tide had risen beyond its usual height, and destroyed the man's taro. He imagined that Waihit and some other parties at Anelcauhat had caused the tide to rise, and he was therefore determined on revenge. Waihit tried to reason with him, saying that God only could control the winds and the waves, but the man was too much excited to listen to reason. Waihit then said: "I will not run away from you; you can kill me if you will; I am not afraid to die." By this time several persons had come up on their way to service, and by their interference the man was prevented from carrying out his designs. The people entreated Waihit not to leave them, on account of the treatment he had received from this man, and when the chief heard of the occurrence he was much grieved, and gave the man a severe reprimand before all the people. On the same day the people inland were again visited. They were found to be as good as their word. They had built a rude chapel, which, however, was too small to accommodate those assembled to hear the Word of God.

"*March 1st.*—Nohoat not at worship to-day, nor at school for two weeks. The heathen and sandal wood traders have been endeavouring to draw him into sin. When he first joined us, he was not permitted to go near the sandal wood premises, and was threatened with irons and removal from the island. But these means were unavailing. Now efforts are made to allure him by giving him liquor, food, etc. He has yielded to some extent. His wrapper of cloth is now either thrown aside, or tied around him in a careless manner, and his wife has thrown aside her upper garment, and has her face abundantly besmeared; all which are indications of relapse. I feel very much the case of the old chief. He has always been to me a warm friend, and assisted me in seasons of difficulty and danger, for which I will ever feel grateful to him. It matters not to me what his motives were. I rejoiced when he made a renunciation of heathenism, and became a learner. He appeared to hear God's Word with gladness, and did many good actions. He gave his permission for the destruction of his sacred grove; parted with one of his wives, who is the mother

of his only son, a lad about sixteen; and broke through all ancient *tabus*. How much responsibility rests upon those who would thus destroy the soul!

"*7th.*—An interesting day. I preached from the parable of the sower. The chief was present, and looked thoughtful. I took him to my house after service, and spoke to him about his conduct. He confessed that he was a backslider, and said he was ashamed to meet me or any of the Christian party, and for that reason he kept out of the way as much as possible. I warned him of his sin and danger, and he promised better for the future.

"About nine o'clock in the evening, I heard a knock at my door, and upon opening it I found a native named Kiho apparently in distress. When he came in he burst into tears, and it was some time before he could tell me the cause of his trouble. As soon as he spoke, he said he could not go to rest, for he thought he was one of the unprofitable hearers whom I had described, when explaining the parable of the sower. He said his heart was very dark and very hard. I gave him what directions I thought suitable to his case, then prayed with him, and bade him pray for himself. He requested me to explain Rev. iii 20, "Behold I stand at the door and knock," on which I had preached some time ago, and which had arrested his attention. He seemed to derive some comfort from it. This man lives about four miles distant. Directly in his path lies a heathen village, the people of which have shown much opposition to the cause, and have more than once threatened his life. On this account he comes to this place in his canoe, or else takes a long circuitous route through the bush, to avoid his enemies. He usually comes on Saturday and returns on Monday. The village in which he lives is heathen; most of his relatives are in favour of Christianity, but are afraid openly to avow their sentiments.

"*25th.*—Just had an attack of fever. It fairly set in on the 11th. It has now apparently passed its crisis, but my strength is entirely prostrated. It found me without any of the comforts of life and a scanty supply of the absolute necessaries, and what we did possess were of such a quality, as to be scarcely palatable to a person in health. Most of my nourishment during my sickness was once or twice a bit of toasted musty

bread, and a few pieces of hard biscuit, which a poor shipwrecked sailor was kind enough to send me out of his weekly allowance. May God repay him! His kindness was invaluable to me. During my sickness I sent to the sandal wood establishment to purchase a little, for I knew they had tons of it going to destruction. The messenger was refused, and sent off with a volley of the most horrid imprecations and curses on me. The person whom I sent was a seaman for whom I had done much in sickness, and who stated my case. The inhuman act was soon noised abroad, and the shipwrecked crew at present on the island, to which the sailor belonged, kindly offered to supply me with anything they had, though they were all on weekly allowance themselves. I declined their generous offer, though I cannot express my thankfulness for it. My great debility I ascribe more to the want of suitable necessaries, than to the severity of the disease. This attack of fever was, on the whole, a mild one. During my illness there was much sickness among white men and natives. The calls for medicine were constant. During the whole period of my sickness, even when the fever was at its height, I had to deal out medicine daily, while lying on my bed. This second attack of the island fever has been the cause of much discouragement to me. My peculiar situation, too, I think aggravated my trouble. I could not help thinking of my dear wife and family, in the midst of barbarous natives, and white men more barbarous still."

The design of the white men now was, having failed to get him driven off the island by burning his house, to starve him off. The state to which he was reduced at this time, he never made known to the Church, nor did he ever tell of the personal inconveniences, to which in his lonely situation he was at various times subjected. He could tell something of the opposition and difficulty which he encountered in his work, though even these he represented as lightly as possible, but he bore in silence every privation. But we have since learned otherwise, that the want of imported food and other necessaries, often subjected him and his family to great inconvenience. Two years and a half had elapsed since the departure of the *John Williams*, and during that time the Mission family were dependent on transient vessels for supplies. "Our ac-

counts," he says in one letter, "with the London Missionary Society are in a much better state than I would wish them to be. I have not received any supplies from Britain for two years and three months, nor will I receive any till the *John Williams* arrives." At that time, we may remark, that the salary was remitted to London, and with the exception of a small part sent to Sydney, to meet the orders of the missionaries, was forwarded in goods from Britain. But the plan did not work well. "I am sorry to mention," he writes, "that my business transactions with the London Missionary Society have been most unsatisfactory. Orders which I have sent home have been neglected or forgotten, which has subjected us to inconvenience, which only persons in our circumstances can know, and reduced us to the necessity of making purchases in Sydney and from sandal wood traders at extravagant prices. My case is not singular, for missionaries of the Society, who have not friends in England to do business for them, make the same complaint." Thus they were sometimes at the last extremity, and perhaps could then only obtain a small supply of flour or bread from a vessel calling, and that perhaps damaged by close confinement on board a vessel in that warm climate. Mrs. G. says in a letter written when this period was only a memory: "The head of the sandal wood establishment would not allow his vessels to bring us our supplies, neither would he sell us a mouthful of food; but Providence provided for us. Often have I baked the last of our flour, as I thought, but before we had used it, a vessel would come in and spare us a little. A Scotchman, who was in his employment, often sent us a share of his small rations, and received ill treatment from his employer for so doing." Thus the barrel of meal never wasted. On the present occasion, he had not the privilege of seeing and thanking his benefactor, for he left the island before his recovery. He did not even know his name. All he could learn was, that he was a Scotch sailor. But he is known to Him who forgets not the cup of cold water given to a disciple.

In the above entry in his journal, there is the only instance we have found, in either his letters or journals, in which he gives utterance to any feelings of despondency. He had often reason for sadness, and sometimes his feelings were deeply depressed. His incessant activity perhaps kept him from giving

way to any feelings of the kind, and he never lost faith in his work, or dreamed of retreat, and he had always words of hope and encouragement to address to the Church. But now, after nearly four years of multitudinous toil, and severe trials; with the heavy responsibilities of such an important work, which for three years he had borne alone; with the opposition which he had to encounter from savage and civilized, and with the Church at home seemingly turning a deaf ear to all his cries for help, need we wonder that, broken down with disease, destitute of the necessaries of life, and contemplating the possibility of his family being left alone in that barbarous land, he should have given way to some feelings of despondency? But his spirits rose above them. If "cast down, he was not in despair." If faint, he was still pursuing. It is but just to say, that now was seen what has so often happened, that when the strong man is bowed down, weak woman comes forth to hold up the falling hands, and strengthen the fainting spirit. Mrs. G. had at first borne the Mission work as her burden, and it had been his part to encourage and cheer her in going forward. But now, when he was bowed down, she in turn became his support and comforter—an instance itself sufficient to show that to such a field, perhaps to no field, should a missionary, even for his own sake, go alone.

This attack of island fever was followed by fever and ague, and for more than two months he was an invalid. On the 14th May they were rejoiced by the arrival of the *John Williams*, after an absence of two years and eight months. The deputation on board were struck with the progress made since the last visit of the ship. In their report they say: "An amazing change has taken place since last visit. *Had there been two or three missionaries on the island, it would have been very remarkable.* As it is, *it is pre-eminently so*, and appears very conspicuously to be 'the working of the Lord.'"

The first subject which now engaged attention was the formation of a Christian Church. "This subject," Mr. G. writes to the Board, "has been the occasion of much solicitude to me during the past year. I felt a conviction on my own mind that the time had come for this; but I was unwilling to act in this matter on my own responsibility. I delayed until the arrival of the *John Williams*, in the hope that I might meet with

parties to whom I could refer for advice. You will be pleased to hear that the brethren from Samoa approved of the formation of a Church on this island. The ordinance of baptism was accordingly administered on the Sabbath on which the deputation was here to fifteen natives, of whom thirteen were adults —six males and seven females. In the afternoon of the same day, the Lord's Supper was dispensed. The whole occasion was one of deep and immortal interest. Besides our native members, several Samoan and Rarotongan teachers, officers, and some of the crew of the *John Williams*, and the Mission families, sat down to commemorate at one table the death of Christ. The services were conducted in the Aneiteumese, Samoan and English languages. The Church of Aneiteum is the first Christian Church that has been formed among a new branch of the human family, the Oceanic Negro or Papuan race. I trust that, through the goodness and mercy of God, you may, time after time, be cheered with refreshing news from our infant Church, and that your prayers for its prosperity and increase will be constantly presented on its behalf."

We may observe that Mr. G. and the other missionaries in the New Hebrides have been very cautious in admitting to Church membership. Some missionaries would have received at this time a dozen for one that he did. Hence we may say that the proportion of those who have gone back has been small.

Finding Mr. G. very weak, Capt. Morgan and the deputation invited him to take a voyage around the islands in the Mission vessel. He did not consent, however, until, as he says, "Mrs. G., who was to be left alone on the island, and to suffer the greatest inconvenience from the arrangement, pressed the matter, as it appeared the most likely means of averting the necessity of a larger and more expensive voyage to some of the colonies, and an absence from the Mission, which in its present state would have been disastrous to its interests." The voyage proved "one of surpassing interest." Tanà had been visited previously. The deputation found that since the sickness and deaths among the teachers, their congregations had been broken up and their schools scattered, but that much preparatory work had been done; that a decided impression had been made; that the lives and property of the teachers were safe; and that they

were gaining more and more upon the confidence and esteem of the people. The people expressed a strong desire for missionaries, and the deputation were convinced that the way was quite prepared for their occupying the field.

"*May 18th.*—At daybreak this morning the signal to embark was hoisted on board of the *John Williams*, so commending my family to the guardianship of God, I bade them adieu. I had concealed as much as possible my intended voyage from the natives, knowing that it would occasion an excitement among them, which, however grateful to my feelings, I had no desire to witness. The word, however, had spread, and a large number were collected on the shore to see me off. They were not altogether reconciled to the idea of my leaving the island, even for a short time; and they feared that during the voyage I might make up my mind to settle on some other island more inviting than theirs. 'What will become of us, Misi, if you leave us?' they said, 'for there will be no missionary to teach us the Word of God in this dark land.' I assured them that the state of my health was the only consideration which induced me to leave them for a time; and reminded them that I left behind me my dear wife and children, a sure pledge that if my life was spared I would return to them. After bidding them all an affectionate farewell, I jumped into the boat which was waiting for me, and we put off amidst the friendly salutations of the natives, many of whom were weeping, and in ten minutes more we were on board the *John Williams*, ready for sea."

They first sailed for the north side of the island, thence to Futuna. Here they held friendly intercourse with the people; and though nothing effective was done, yet it was hoped that a good impression was made. Leaving this island they passed Aniwa and came to Erromanga. Their proceedings there were deeply interesting and important, as being the first effective attempt at setting up the light of the Gospel on that island—a light which, though often burning low and exposed to severe blasts, has never been extinguished, until there is now the prospect of all its once dark population being brought under the power of the Gospel. We shall therefore give this portion of his journal in full:—

"*22nd.*—This morning, on going up on deck, we had a fine

view of Erromanga. The tops of the mountains in the interior of the island were enveloped in clouds, on which the reflection of the rays of the rising sun gave to the whole scene a magnificent appearance. Our excellent captain, when viewing the spectacle, recognized something emblematical in it, and he said it led his mind forward to the time, when 'the Sun of Righteousness shall arise with healing in His wings,' to illuminate and save the inhabitants of this dark isle. As we sailed along the coast, we observed little columns of smoke arising at different places. This is the signal made by the natives to vessels when they have sandal wood to dispose of; but they mistook our object in visiting their shores.

"About midday we entered Dillon's Bay, if bay it can be called, before a gentle breeze. This is the place where the lamented Williams fell in 1839. The Bay is formed by a slight curve in the land, and is only safe for vessels when the wind blows off the shore. We anchored near the land in fifteen fathoms of water; and while we had this depth at the bow of the ship, it was found upon trial that the whole length of the line did not fetch soundings at her stern, so that the anchorage appears to be formed by a ledge which rises perpendicularly from the bottom of the sea. We had taken up our position too near the edge of the ledge for safety, and yet we appeared to be much too near the land. As soon as the ship came to anchor, a number of natives swam off to us. We had on board three Erromangans, who had gone to Samoa in the vessel when she last visited these islands. They were able to act as interpreters, and we soon learnt from our visitors that the natives in the Bay were at war with each other, and that most of them were living in their fortifications. One of these we saw within a short distance of the place where we lay. It was a large and natural cave on the east side of the Bay, barricaded in front with a double paling of wood. It can only be approached from the water, and I should judge from appearance a place of easy defence. We could see many men, women and children in it. We had natives on board from the hostile parties, but they were unarmed, and the ship was of course neutral ground; they occupied, however, different parts of the vessel, and seemed to avoid intercourse with each other. The information about the war was rather discouraging, as the missionary brethren

hoped to be able to land teachers at this place, in company with the Erromangans from Samoa. Inquiry was made for the principal chief in the Bay, but we were told that his wife had died this morning in consequence of a wound from an arrow, and that he could not visit us until his mourning was over.

"The place where Williams was killed was full in our view at a short distance from the vessel. Our kind captain, wishing to gratify us, lowered a boat that we might have a still better view of that spot, which has now become invested with a kind of immortal interest. We pulled in towards the shore, not knowing whether we should land or not. We looked cautiously around, and not observing any natives we ventured to go on shore. The place where we landed was a beautiful valley between two mountains, which rise abruptly on each side, and the valley seemed to wind and narrow as you advance inland. A lovely stream of water flows at the base of the mountain on the west side of the valley, and empties into the sea. The stream is navigable for a boat for some distance, and the water is fresh about a gun shot from the sea, and we all drank of it. To the captain especially the visit was one of deep and melancholy interest. He has not landed at this place since the sad disaster in 1839. He gave us an affecting account, on the spot, of the transactions of that eventful day when Williams and Harris were killed by the natives, and when he himself had a narrow escape. We spent about half an hour on the blood-stained beach of Erromanga. No natives made their appearance, but some of the sailors saw remnants of fires in the bush, sleeping mats, baskets hanging on trees, etc.—indications that the natives were not far off—and just before we left, the sound of voices could be heard at no great distance. I gathered a number of pebbles as nearly as possible from the spot where Mr. Williams was killed, and took them on board with me.

"After our return to the vessel we told the natives on board that to-morrow was our sacred day, and requested them not to come on board. About sunset they all jumped overboard and left the vessel, some of them swimming as we supposed a distance of two miles. The Erromangans have few canoes, and indeed they are scarcely required, for the natives seem nearly as much at home in the water as on the land.

"*23rd.*—Sabbath.—A pleasant day. Some natives swam off to the ship this morning, but they were told that we could not receive visitors to-day; and the explanations given satisfied them, and they went on shore. We saw large numbers collected on shore through the day, but they did not come off to molest us. I took one of the services to-day, and preached from Numbers xiv. 21, 'But, as truly as I live, all the earth shall be filled with the glory of the Lord.' There is hope for Erromanga while this promise is on record. It forms a part of that extensive territory, on which God has pledged His own eternity and self-existence for the manifestation of His glory. It is delightful to fall back on the encouragements of Scripture when we are seeking an entrance for the truth into one of the darkest regions of the earth.

"*24th.*—Last night the wind came round to south-west and sent a tremendous swell into the Bay. We had heavy squalls accompanied by rain. Our exposed situation occasioned some uneasiness, and the captain remained on deck all night. Two anchors were out with seventy fathoms of cable, and a third anchor was hoisted out of the hold and got in readiness in the event of any emergency. When the ship swung in towards the land with so much cable out, our situation appeared somewhat alarming. But God has been merciful to us, and though the swell still rolls in and the ship labours, yet the day is fine and the wind moderates.

"The two principal chiefs of the Bay came off to the ship this morning. The object of our visit was stated to them by the natives who had been at Samoa. They seemed to understand, and expressed their willingness to receive and protect teachers. The names of the chiefs are Naioan and Kauiaui. The district of the former is Sufu, at the west side of the Bay; and of the latter Punka, the place where Mr. Williams was killed. Naioan is an old man, and apparently the most influential chief at Dillon's Bay. Both chiefs offered to send relations of their own to Samoa as hostages for the safety of the teachers. They promised, likewise, to give up their present war as soon as possible, and submit to Christian instruction. After deliberation and prayer, Vaa and Aitutangi, with their wives—all Rarotongans—were set apart for this island. The teachers have gone on shore this afternoon to spend the night

with their new friends, and they will return in the morning with their wives and property. The way for the settlement of teachers on Erromanga has been opened up beyond our most sanguine expectations. The people earnestly desire them. Has the time to favour this island come at last?

"*25th.*—The teachers came off this morning, and we were glad to see them. They bring a good account of the people and land, and are not afraid to remain. About eleven o'clock the teachers and their wives took farewell of us, and they left us in excellent spirits. May God protect and bless them! Their landing was an interesting sight. About one hundred and fifty natives were collected on the shore, and gave them a cordial reception. I shall never forget the scene as I stood looking at it through a glass. It would form a worthy theme for the painter and the poet. I had longed and prayed for the day when the messengers of mercy should gain a footing on Erromanga's blood-stained shores, and I thank God that the day has come, and that I have been a witness of it. May this prove a day memorable in the history of this dark island! After the boats which carried the teachers and their property on shore put off again, we saw the little Mission party, accompanied by the natives, who carried their boxes and bundles, proceeding to the place marked out for their residence.

"Along with the teachers, two of the Erromangan lads who had come from Samoa were left. One of them, Mana, is a young man of great promise. He can read the New Testament in the Samoan language, and will prove to the teachers an invaluable assistant in the acquisition of the language, and in explaining their object to the natives. He is a hopeful youth, and the missionary brother with whom he resided in Samoa thinks favourably of his piety. As I was walking the deck last evening, I overheard a conversation between Mana and Paulo, a native of Savage Island, in the Samoan language. The latter was giving the former some good advice, and exhorting him to be strong in the work of God among his benighted countrymen. The lad replied to the following effect: 'My heart is not weak in the cause of God. I do not know if the people will kill us or not; the will of the Lord be done. If we die, it will be in the cause of God.' Such were the words of this Erromangan lad, when about to land with the messen-

gers of salvation on his own savage island. If the young men of Christian lands had something of the spirit of this youth, the cause of God would not languish as it now does in heathen lands for want of agents.

"While we lay at Dillon's Bay we had correct information about a murder lately committed at Erromanga by a white man, on board of a little vessel belonging to the sandal wood establishment on Aneiteum. The native, who was a brother to the chief with whom the teachers are left, was shot by the white man, it is said, for asking more for some sandal wood than the latter was willing to give. This occurred about three miles from the spot where we lay. Three or four natives were also murdered by persons on board a schooner belonging to the same establishment some time previous. We did not learn the particulars of the latter affair, as it occurred at another part of the island. When the natives of this island shall know that all white men are not *savages*, and that there are many who sympathize with them in their wrongs, they will have many a deed of horror to record which is now unknown to the world. Erromanga is deeply stained with the blood of her own inhabitants, who have fallen by the murderous hands of white men.

"About two o'clock p.m. we bade adieu for the present to Erromanga. We take with us five Erromangans, who will go on to Samoa. Many others wished to go, and it was difficult to get them out of the ship—an evidence that we have thoroughly won their confidence.

"The island of Erromanga exhibits traces of volcanic origin and agency. It is probably 120 or 130 miles in circumference. It is impossible to form any correct estimate of its population. It is thinly inhabited along the sea coast, but the interior is said to contain many inhabitants. The people are a shade darker than the Aneiteumese. The hair is short and frizzled, and in many cases it is of a light greyish and disagreeable colour. A negro cast of countenance predominates, and they can scarcely be called a fine-looking people. They paint their faces with a substance resembling powdered black lead, which is found in the interior of the island, which gives them a glossy and strange appearance. Their language bears a greater analogy to that of Aneiteum than any spoken on the neigh-

bouring islands; but the difference is very material. The various tribes on the island keep up a kind of constant warfare with each other, and life is very insecure. Sandal wood abounds on Erromanga, and is much sought after by vessels. It is purchased from the natives for pigs, tobacco, and a kind of shell found on New Caledonia, which they greatly prize."

At Efate they found the teachers labouring with some encouragement, and also that Sualo was proving rather a hindrance to them—perhaps jealous of the influence that they were acquiring among the people. He wanted to return to Samoa, from which he had been absent for twenty-five years. A passage was readily given to him. Though he had been the means of opening the door for the entrance of the Gospel into this island, we believe that he never gave decided evidence of having opened his own heart to receive the saving message. They had pleasant intercourse with the people, more particularly as they brought back a young chief, who had been taken to Samoa on the last trip of the vessel. Thence they sailed for the Loyalty Islands, where they were delighted with what they saw of the Lord's work, accomplished by the instrumentality of the Samoan teachers. They returned to Aneiteum after an absence of four weeks, Mr. G. feeling invigorated in body and recruited in spirits. Of the state of things, as exhibited on this voyage, he writes afterward to the Board:

"At all the islands we found much to encourage, and but little to discourage, missionary exertion. The isles in this part of the Pacific are literally waiting for Christ's law. Even on the blood-stained shore of Erromanga, we thought it safe to land on the very spot where Williams was killed, and we left two teachers there at the request of the people. I have twice received letters from the teachers there, since they were landed, and they write in encouraging terms about their prospects. Tana is at present an inviting field for missionary labour, and the prospects are greatly more encouraging there now, than they were at Aneiteum four years ago, when we landed on it. A door is also open on Efate, and four missionaries might at present be landed on that island. Any missionary whom you send must make Aneiteum his first destination. He might spend six or twelve months here with advantage. I may inform you that my services are always at your disposal for

missionary work, and I shall hold myself in readiness to give place at any time to an agent from you on this island, and undertake the labours of a new Mission on any of the neighbouring islands, whenever Providence seems to indicate that such a measure is desirable."

Nothing untoward happened during his absence. The principal trouble Mrs. G. had had was in saving a poor woman from strangling, the particulars of which are worth recording. The woman's husband had been in a dying state for about a fortnight, and all that time Mrs. Geddie's mind was kept in a state of extreme tension. The man might die at any moment, and in a few moments the woman would be murdered. It was therefore necessary to be constantly on the alert. She had a son and daughter with her, who were both Christians, and anxious to save their mother. They watched the progress of events, and kept Mrs. G. and the Christians about her informed of what was going on. Several times she was roused at dead of night by the intelligence that the death hour had come, and she was obliged to collect her party and send them to the scene. As usual, the woman herself was bent on her own destruction, and fled to the house of a brother living at a short distance, in the expectation that the deed would be there accomplished, as soon as the death wail for her husband was heard. The Christian party having got information of this movement, Waihit, a relative of the woman and a strong man, went to the house, and seizing her, carried her off on his back. She savagely bit his shoulder as he was carrying her along. He, however, kept his hold, and brought her to her own home. Mrs. G., worn out with want of sleep and anxiety, then applied to the captain of a vessel in the harbour for aid. He came with a body of men, and was joined by Mr. Underwood, with whom was also a band of men. They went and took away the woman by force, and with Mrs. G.'s consent, Mr. U. took her to his own house and promised to have her watched. But she made her escape, and took refuge in an outhouse, probably intending to strangle herself when her husband died. Mrs. G. had retired to rest with an easy mind, supposing that all was right, but was soon summoned again. The Samoan teachers and the Christians near were hastily gathered, and proceeded to the outhouse, where they found the woman and surrounded

her. The man died that night, and they watched her till morning, by which time her husband's body was cast into the sea, and she was no longer in danger. Strange to say, the woman, so far from thanking Mrs. G. for what she had done, actually scolded her. Coming to Mrs. G. some time after, with her child on her back, she accosted her in such terms as these: "Why did you save my life, and not let me be strangled when my husband died? Who is to provide food for me and this child?" Mrs. G. told her she was strong and able to work. She, however, lived to view matters differently, and once and again thanked Mrs. G. for her efforts on her behalf, though we do not know that she ever became a decided Christian.

Soon after Mr. G. arrived home, another painful occurrence took place, which showed the power which heathenism still had over the minds of a portion of the population. It is thus recorded in his journal:

"*June 24th.*—A sad event has just occurred. Four young men set out from Annauntchai to come to this station this morning. They had been sent by the chief to beg a teacher for his land, and also some native catechisms. They had to pass through a village about three miles distant from this place on their way. The chief has joined us, and also some of his people, but the body of the people are still heathen. The young men were attacked by the heathen, and one of their number barbarously murdered. The young man who was killed belonged to Aneito, and had been to Annauntchai for some time, teaching the Christian party there to read. The chief in whose district the young man was murdered, has been spending some time at this station, and he is deeply affected on account of the murder. It was not on account of his profession of Christianity that the young man was killed, but to revenge the death of some individual in that district, who had fallen in former wars with the Aneito people. The same thing would have happened had the lad been a heathen.

"*28th.*—The late murder has created considerable excitement. On the morning after it happened, the chief and people of the district adjoining that in which it took place, went to recover the body and bury it. They were too late, for it had been carefully concealed for cannibal purposes. There was

considerable excitement between the parties, and it was likely to lead to serious consequences. Those very persons who sought the body for interment, would, a little more than a year ago, have taken a part in the tragedy themselves, for they belonged to the same fighting party as those who murdered the young man. What a change the Gospel makes! Among the Christian party all former grievances and animosities appear to be forgotten, and the natives now regard an injury done to one of the party, as an injury done to the whole body. The body of the young man has been cooked and eaten. Most of the heathen people from this district have gone to regale themselves on human flesh. For three nights past they have been assembled, and dancing the whole night within my hearing. It is awfully revolting to the feelings to live in the midst of wretches who indulge in such horrid practices. But we cherish a hope that the reign of darkness on this island is approaching its termination.

"The chief of the village where the young man was murdered returned to his own land to-day. His dwelling is on the most distant side of the village. To avoid passing through the village, he has gone a long distance inland, and taken a circuitous route to reach his dwelling. Such conduct on the part of the chief is about as strong a mark of his disapproval as he could give. He says that he is unwilling to live in this wicked land, and speaks of applying for a passage in the Mission ship, when she returns again, that he may be conveyed to some other place."

But in the Mission work, as well as in every other sphere of human life, how strangely do scenes of joy and sorrow intermingle. While the Mission family were still affected by this tragedy, they were surprised by the arrival of Bishop Selwyn, in his schooner the *Border Maid*, and those only who have been in somewhat similar circumstances, can appreciate the delight with which they learned, that he had brought with him the Rev. John Inglis and Mrs. Inglis, who had resolved to cast in their lot with them in Mission work in the New Hebrides. Last year he had written declining to come, in consequence of two physicians having strongly represented his removal to such a climate, as likely to be most injurious to both his and Mrs. I.'s health, and his receiving at the same

time an invitation to supply a Presbyterian congregation in Auckland. But now, guided by providential circumstances, he had come to Mr. G.'s help. The Bishop generously brought him and his goods free of expense, and on the 1st of July they arrived at Aneiteum, and were warmly welcomed.

The time of his arrival was most seasonable. Had he been accompanied by another, probably Tana would have been occupied, and perhaps the opening has never since been as favourable. But on Aneiteum the back of heathenism had been broken. The tide was running strongly in favour of Christianity, but even of those who had declared on the side of the new religion, the best were still very imperfectly instructed, and the large majority were still in deep ignorance. The arrival of a fellow-labourer at such a crisis was therefore most opportune, and it was soon arranged that he should have the charge of the north side of the island. No time was lost in carrying out the arrangement.

"*July 3rd.*—Accompanied Mr. Inglis to the north side of the island. The poor natives rejoiced to have a missionary among them. The day and part of the night have been spent in landing his house and property. Great numbers of men and women assembled, and all lent a helping hand. It was a heavy work, and the natives worked with great cheerfulness, but they were very tired.

"*4th.*—Sabbath.—A lovely day. The assemblage of people so large that the house could not nearly contain them. I preached twice, and introduced Mr. I. to his future charge. This was to me a most pleasing service. May God bless the labours of his servant!

"*5th.*—Selected a spot for the house of Mr. Inglis. The place is perhaps not the most central of the district, but it is the most healthy, as far as I can judge. It is by the sea shore, on the west side of Aname, on which side it is bounded by the stream that separates Aname from Epege. It fronts on the sea, and on a clear day the islands of Tana and Futuna are distinctly seen, and the light of the volcano on Tana is visible at night. To-day, men, women and children have been busy at work burning and clearing the ground for the mission house. which we intend to commence to-morrow.

"*10th.*—The last four days have witnessed great operations.

The house is up, boarded in, and partly roofed. We have had upwards of 100 persons daily at work assisting. We had previously arranged the days on which the people of the different districts should assist, and different departments of work were assigned to different parties. This arrangement was attended with much advantage, and prevented confusion. The preparation of the roof was the work of the women. It is made of the leaf of the sugar cane. Mr. I. has acted wisely in coming so well furnished to the mission field. Every missionary coming to a new field should bring a house along with him. Health is often sacrificed by living in temporary and unsuitable buildings at the commencement of missions. It is mistaken economy to withhold the means of a comfortable settlement at first. When health gives way, they can labour but feebly while in the field, and are often compelled to retire prematurely from it."

This was somewhat quick work. On Thursday Mr. I. arrived; on Saturday he was at his station and his goods landed. In another week his house was well advanced. This was Geddie all over. No time with him was to be lost, and hence the vast amount of work he was able to go through. And those with him were to be allowed no rest, but must hurry on.

Mr. Inglis, however, did not finally remove to Aname for three or four weeks, and we may here notice some occurrences of interest which took place in the interval. On the 14th he thus writes:

"What a revolution has taken place on the subject of feasting! At the time of our arrival on this island, giving and receiving feasts seemed to engross the attention of the natives more than anything else. Pigs, taro, cocoa-nuts, fish, etc., were all tabooed for this purpose, and the natives lived in misery that they might be able to make great exhibitions of food at their feasts. The people of this place have just made a collection of food to repay a feast received by them from the people inland. There was no waste of time, no ceremony, no heathenism; when the food was all collected in the chief's yard, and the inland people came to receive it, Nohoat addressed them seriously, and told them not to think of the perishable food they were receiving, but to seek the Word of

God, which only could save them from ruin. He declared to them the choice he had made, and exhorted them to follow his example. The chief has come out more decidedly of late than ever before; and it is the opinion of our most judicious men, that he is in earnest about the one thing needful. He sent to me this morning, requesting me to send some of our most enlightened men to talk to the people from the interior, for he says his heart is very dark. I gladly embraced the opportunity of using means to scatter the good seed. Some of our natives went and remained from 10 a.m. to 3 p.m., talking with the heathen people. A good impression has been made."

The Rev. Mr. Murray thus remarks upon this incident:— "Poor Nohoat! His heart was no doubt very dark, but what a marvellous change had he undergone! How different the Nohoat we now meet from the poor, grovelling heathen, who kept dunning us about the 'long-eared pig' all the way round from Epege to Anelcauhat, when we first visited that place!"

The next occurrence was the breaking out of a severe epidemic the same month, of the nature of influenza. Mr. Inglis had his novitiate in the work in a rather severe attack. The natives suffered severely, and several deaths occurred among them. They resorted in great numbers to the Mission house for medicine and tea, and Mr. G. was employed, as he says, morning, noon and night in dispensing relief. The heathen party were ashamed to send directly, but a number were glad to avail themselves indirectly of his aid. The missionaries and the Christian party gladly embraced the opportunity of showing kindness to them in their sickness, and it was believed that the effect was good; that hearts were softened and won by such attentions. In connection with this Mr. G. writes in his journal under date of July 29th:—

"Among those who have lately joined us are two men who have been notorious for their opposition. One of them is the man who set fire to my house last November, and the other is the person in this district to whom a portion of the body of the lad murdered at Annaunse was sent. The latter was so very ill that I scarcely entertained any hope of his recovery. One thing in connection with his sickness it may be proper to note. He had been in a state bordering on insensibility for

several days, and had lost the use of his sight. On a Sabbath some of our people visited him at my request, and prayed with him. The prayer had just ended when his sight returned, and he saw those around him, and conversed rationally and freely. Whatever others may think or say, the man himself fully believes that the favourable change was brought about by the efficacy of prayer; and the natives who were witnesses were of the same opinion. The wicked man has been brought to think seriously in consequence of his affliction.

"I have just been conversing with some people from an inland district which has been occasionally visited by some of our natives, and where there are many who profess to be on the Lord's side. The epidemic prevails among them, but no deaths have occurred. When any one of their number is sick, all have recourse to prayer for him, and he recovers. Even the heathen are so convinced of the efficacy of prayer, that they send for the Christian natives to pray with them. Prayer among these poor natives appears to be of a more scriptural character than among many professors in Christian lands. I have observed more warmth and more faith among converted natives than among Christians at home. The regenerated native believes that God is, and that He is the rewarder of them that diligently seek Him; and he asks in faith, and the result is, in many instances, remarkable interpositions of the providence of God as answers to prayer."

On this subject Mr. G. remarked to us, that we in civilized lands would not believe him, were he to tell how they in their simplicity would ask for things, and the remarkable ways in which they received them.

As the result of the sickness, Namuri, one of the first converts, became deranged. The natives believed him to be possessed by some superior being, and it was difficult to convince even the converted natives of the contrary. It never occurred to them that sickness would affect the mind.

"*August 6th.*—Accompanied Mr. and Mrs. Inglis to their station. The natives had been making every preparation during their absence to receive them. They enter on their labours with encouraging prospects. I have not visited a station on any of the islands presenting greater physical advantages. It lies on the north side, and by far the loveliest

and most luxuriant part of the island. For the space of nine or ten miles there is a safe boat passage within the reef, which may be traversed at all times; and between the shore and base of the mountain there is a ridge of rich table land of variable width, and the path along this is level and pleasant. It is a station drawing less on physical energy than most in the Pacific. In contrast with it the south side is bold and rugged, the name Anelcauhat meaning 'stony kingdom.'"

Mr. Inglis was older than Mr. G., and entered upon the field at an age when one is at a disadvantage in acquiring a foreign language; but his many high qualities rendered him an invaluable acquisition, besides that his coming enlisted the efforts of the Reformed Presbyterian Church of Scotland in the field. The two differed in temperament, but seldom have two men lived more lovingly and worked more harmoniously together. And the God of love and of peace was with them.

In closing this account of his first four years' missionary life, during three of which he was without the aid of a missionary brother, looking at the results achieved—a language acquired and reduced to writing; works prepared in it and thousands of copies printed; some hundreds taught to read and hundreds more in school; nearly half of a population, numbering nearly four thousand, brought to embrace Christianity and attending on Christian instruction; a Church formed; and this with the multiplied mechanical labours of building, etc., and in the face of such opposition as few Missions have had to encounter—we may say that the history of modern Missions does not exhibit an example of a first Mission to a heathen race, accomplishing as much in the same time by as feeble an agency, and scarcely even where the Mission was begun by a strong band of missionaries.

Chapter XIV.

GATHERING THE HARVEST.

1852–54.

THE greatest difficulties of the Mission might now be said to be over, though very much work remained to be done, and many trials to be endured, before the final triumph of the Gospel. The night of weeping was past, and the morn was breaking in joy. Long had the missionary sown in tears, but now had begun the joy of harvest; and when the fields were white, a fellow-labourer, with many high qualifications, was graciously sent to aid in gathering in the sheaves. Henceforward, for some time, the history of the Mission is a record of advancement, scarcely interrupted by a single retrogression. The work was in every way as important as before, but it was of a more quiet nature, and without such exciting incidents as marked its previous history. For the next few months we possess only a few jottings from his journals, and his letters are not as copious as formerly.

On the 26th of August he writes that the epidemic had subsided—that it afforded an opportunity of doing much good to the heathen, and thus convinced them of the reality of the Gospel. Still, many remained obdurate against the truth, notwithstanding all the kind treatment they received. One woman said she did not wish to be separated from her husband in hell.

On the 8th of September he writes in his journal: "We have had several accessions of late. Some who were the most determined enemies of the cause have joined, and wish to be taught the Word of God. Many whom we least of all expected so to act, have turned their backs on heathenism, and ask for Christian instruction. Our natives wonder, and exclaim, 'This is the Lord's doing.' How strange and pleasing

to see those who so lately raged against the cause of God, and those who were friendly to it, now willing to sit at the feet of Jesus, that they may be taught the way of life and happiness!" Among the causes of this was the breaking up of the sandal wood establishment, which finally took place about this time. Writing on the 17th, he says: "The sandal wood establishment is fast breaking up. There has been a great destruction of property. Those things that cannot be conveniently removed are committed to the flames. In a few months it will be impossible to tell from external indications that a foreign establishment existed on Aneiteum. I wish that other memorials of their residence on this island could be as easily obliterated." In the same letter he says: I enjoy excellent health at present, and I never needed it more. With school teaching, printing, translating, building, and other departments of missionary labour, our hands are full, and we scarcely find time for necessary repose.

"My dear brethren, let us thank God for the measure of encouragement which we have enjoyed in His work on this island. May it arouse the Church at home to more vigorous efforts in the cause. Send, I entreat you, more labourers, and send men of the right sort. We want men of piety, energy and devotedness to the cause of God, and any others are worse than useless. Keep all the *men you can spare* at home, and send those you find it most difficult to part with. They will find ample scope here for all their talents, attainments and energies.

"I send this letter by our excellent friend, the Bishop of New Zealand. He has paid us a passing visit, on his return from visiting the New Caledonia and Solomon Islands. He has just been telling me that he thinks he could, within the space of five years, safely locate eighty missionaries on the islands visited by him during his present voyage. If all bishops and all ministers were men of the same stamp as Bishop Selywn, the world would be evangelized within a reasonable period.

"*September 19th.*—An interesting Sabbath. Our little chapel was crowded to excess. Mr. Inglis arrived yesterday, and brought with him an influential chief, Iata, formerly a great warrior and notorious cannibal. He has not been at this side of the island for years before our arrival. He met

in the house of God to-day a man named Nimtiwan, of a similar character. The last time they met was on the field of battle. I wondered how they would act now, and oh, how delighted I was, to see these two men come to the house of God with their arms round each other! I could not help calling the attention of brother Inglis to the scene, and saying, 'See what the Gospel has wrought.' The party of foreigners on the island had long attempted, from self-interested motives, to effect a reconciliation between the hostile parties on this island. The head of the sandal wood establishment has once and again attempted to bring about a meeting between the leaders of the two parties, but in vain. He has offered to take them in armed boats from one district to another, but all to no purpose. But the Gospel has effected what other means had failed to do."

About the same time Mr. Geddie writes:

"We have had but one supply of goods since we came here, and that was a very small one. Those which arrived in Sydney last December are there yet. Were it not for the things so kindly sent by friends in Nova Scotia, and a large parcel of children's clothes sent by my dear friend Mrs. Bullen, we should have been quite short. As it is, we have nothing to give the poor natives who come from a distance, and who have nothing to cover them. Since I commenced this letter, two young men from a distant district have come with taro, for which they wish a piece of cloth in payment, but I have none to give them. Poor Lucy has had no shoes for many months but what I have made for her, and when the ground is the least damp, she must stay indoors altogether. I am wearing my last shoes now, and they are nearly done. You will think I am very discontented. Not at all. I am quite happy—but we are getting out of patience. Perhaps I should not have mentioned this, for you cannot remedy it, but I know you will sympathize with us. I am thankful to say that we have never been out of flour; but had we not been able to purchase some corn bread from a whaler, and a bag of flour from a vessel that called here lately, we should have been quite out."

In the month of October we find a memorandum of "four Aneiteumese murdered on Tana," but we have no particulars.

In the same month he made a visit to the north side of the island, taking with him Mrs. Geddie and the children. He was also accompanied by some of the leading men of the south side. At Annauntchai he preached to an audience of about 200. They spent ten days with Mr. and Mrs. Inglis, whom they found comfortably situated, and labouring with great diligence in the cause of Christ. The Lord's Supper was dispensed, but it was not thought prudent to admit to communion any on that side the island. We have not full particulars of the visit, but the return is thus described:

"*25th.*—Returned from Aname to-day. Glad to reach home after my absence of ten days. The natives, when they saw the boat coming, collected on the shore to welcome us. They were particularly glad to see Mrs. G. and the children, and the latter soon disappeared in the crowd, that they might receive the congratulations of all. The natives are accustomed to my absence, but not to theirs. We found everything safe on our return. Those who had charge of the schools, cow, pigs, fowls, etc., all gave a satisfactory account of the way in which their several trusts were executed. What a change has taken place since we landed! The time was when the natives would steal before our eyes, and a visitor never thought that his errand was completed, unless he carried something away with him. We can now leave all that we have in the trust of the natives, without lock and key. We may have occasion to complain of carelessness on the part of the poor natives, but not of dishonesty. Even the heathen do not steal from us, though they are constantly stealing from the sandal wood establishment, and sometimes their robberies are very daring."

"*27th.*—I had a visit to-day from an inland native. He is the oldest man on the island, and travelled about ten miles to see me. The Gospel has reached his village through native agency, and he has abandoned heathenism, and is now receiving religious instruction. Some weeks ago he sent me his god, a stone idol. He says the Gospel has done good to his body, as well as his soul. He had for a long time been so feeble that he could not leave his house, but on embracing Christianity, he felt his whole frame so invigorated, that he has travelled some miles to see me. He says he would have been dead before this time, had it not been for the Word of God. I record the

matter as I have it from the man himself, and from credible witnesses."

On the 8th November, he mentions that the natives brought to him the skull of a high chief, the last who had been buried according to heathen custom, and on whose death they say a great many had been put to death.

But still the opposition of the heathen was breaking out, though by this time one-half the population had declared themselves on the side of Christianity, among them the principal chiefs. On the 16th of that month, word was received of the burning down of a meeting-house, four or five miles distant from Mr. G.'s station, by the heathen, and that they were threatening the lives of the Christians. At that point the former were numerous, and the latter were few. A number from Anelcauhat went around armed, and at their coming the others fled. The former did no damage to the plantations of the latter, at which they were much amazed.

During this season, Mr. G. and the natives were engaged in building a new church, the one first built having become too small. It was a wattled and plastered building, 62 feet long by 25 wide, roofed with thatch of the pandanus leaf, and capable of accommodating 500 persons. When the size was first announced to the natives, they seemed inclined to shrink from so stupendous an undertaking—and no wonder, for they had never been accustomed to build anything but rude huts. But they went to work heartily. The wood had to be brought between two and three miles, and the only means of transporting it, was by carrying it on their shoulders. The bringing of the large beams was a scene of excitement. Poles were thrust under them, to which a number of men were appointed, and at a given signal, the whole was lifted shoulder high, a chief standing on top of it, and then, with others blowing conchs, and women and children making various noisy demonstrations, the whole moved forward. Mr. G. says that he commenced the house with many fears that the natives would become faint-hearted in the work, but they worked with much spirit to the end, and in four months it was ready for occupancy, though not quite finished. The people were equally surprised and delighted with what they had accomplished.

At the end of November, the Rev. Mr. Inglis came round to

be present at the opening of the church. The building was crowded to excess, and many could not gain admittance, about 500 being present. "I took advantage of the occasion to invite the chiefs and leading men from all parts of the island, to come together as followers of the same Lord, and I am glad to say, that the invitation was responded to beyond my expectation. Many met on the occasion who last met on the battle field. All former animosities were cast into oblivion, and peace now reigns on the island."

The sacrament of the Lord's Supper was dispensed on the occasion, when 11 members were admitted, making 24 in all. One of those admitted was a girl from Mrs. G.'s boarding school, being the fourth. "A church," says Dr. G., "in the midst of these islands, where the natives are so awfully degraded, and where the people have been hitherto regarded as the most hopeless of savages, is a spectacle for angels." In the evening a meeting was held, at which four addresses were delivered by persons from different parts of the island, and four persons engaged in prayer. "All these exercises," Mr. G. remarks, "were suitable and very seasonable."

On Monday a general meeting was held, which was a beautiful exhibition of brotherly love, among those who so recently were hateful and hating one another. But still the heathen raged. "A small party belonging to the north side of the island were in some danger. They started to day for their homes. A party of heathen lay in ambush to attack them. But they were apprised of their danger after setting out, and took another route."

In regard to the work at the close of the year, Mr. G. writes on the 25th December: "The time to favour Aneiteum appears to be come at last. God has in a remarkable manner blessed the means of grace, especially during the last six months. The great body of the people, including all the principal chiefs of the island, have given up heathenism, and eagerly seek for religious instruction. Only one district of any importance, Annaunse, is still shut against the Gospel, but we hope ere long to attempt an entrance there. At each of the principal stations from 200 to 300 natives attend religious service on the Lord's day, and the earnestness with which they listen to the truth is very encouraging. About 120 scholars attend the day school

at the station which I occupy, and nearly as many attend the school under the superintendence of Mr. Inglis. The desire to learn manifested by the natives is all that we could expect. We have also several schools at out-stations, taught by natives of this island, and had we a large body of teachers, we could find employment for them all." This change he repeatedly ascribes mainly to the labours of his native assistants.

But in addition to the building of a church, Mr. G. also found it necessary to commence the erection of a house for himself and family, as the one which they had been occupying, was threatening to become uninhabitable. The great moisture and heat, along with the white ant, made great havoc with the wood, and being without floor, and damp, it was deemed unhealthy; and though he complains of so much of his time being occupied with bodily labour, he felt it his duty to erect another. And as wood decayed so fast, he thought it for the interest of the Mission that it should be of stone. The corner stone was accordingly laid during Mr. Inglis' visit. Some stones belonging to the sandal wood establishment were purchased for £5, and windows, etc., imported from New Zealand. To erect a stone house, where there were no tradesmen, with workmen who had never seen one, lately savages, not accustomed to any regular employment, was no ordinary undertaking. But Mr. G.'s mechanical genius was equally at home in building of stone as of wood, and with his skill in managing the natives, the work went on rapidly, though it took a good deal of his time and attention for the next eight or nine months. He complains of this, but Mrs. G. took rather a different view. Thus she writes in February, 1853: "Mr. G. is very busy at present in printing the second edition of our catechism. He is also getting on with translating. Although the house is a very heavy job, yet I am not sorry he has it on hand, as it will prevent him from sitting so steady at translating, as he would do had he not something else of importance to attend to. I think that his illness last year was brought on by his sitting too closely at his studies. When he undertakes anything, he generally perseveres until it is finished. That of course is the right way, but if missionaries were to sit steadily translating, until they had finished even the New Testament, they would have to sit many months."

At length he wrote on the 1st October following: "The

last year has drawn largely on our strength and that of the natives in the way of building." Then after referring to the church, he says of the house, "It is 56 feet by 19 feet, with a room attached to the rear, 19 feet by 13 feet. It is very substantial, and looks very neat. In the site, plan and construction of the building, health has always been kept in view, for without that we can accomplish but little here. The house will, I hope, be a durable one; and that there will not be any need of another for many years to come. It has been a great work, and I feel thankful that it is so nearly completed. The stones of which it is built were brought a distance of between one and two miles by water. We have also burnt six kilns of lime for it, each of which contained about twenty tons of coral. The natives have worked most cheerfully at the house, and without any remuneration. It is pleasing to see the willingness of the natives to assist their missionary. Though their services have been heavily taxed during the past year, I have never known an instance of complaint among them. I have only to say what is to be done, and by whom, and chiefs and people are ever ready to work."

Of this Mrs. G. writes: "Mr. G. had to be constantly looking after the natives; indeed, he was master builder, journeyman, etc., and he gets great credit from persons who are judges of stone work. Besides building the house, he has translated the Gospel of Mark and attended to his other duties. He has sent it to Sydney to be printed, and we shall have it by the return of the *John Williams*. Our people will be delighted to get it, as many of them have read over and over again the books we have."

Referring to the work during the first half of the year 1853, we find an incident which caused for a time much excitement. The people of Annaunse, who had long held out against Christianity, resolved to make an attack upon the people of a neighbouring village, who had embraced the new religion. The Christian party from all parts of the island, headed by the missionaries, assembled at the hostile district with a view to reason with the heathen party, and to warn them. The latter were overawed, and promised not to molest their neighbours, and all parties retired peacefully to their homes. The result was, loss of influence to their cause and gain to Christianity.

Henceforth the missionaries were enabled to labour on without interruption or harm.

In February Mr. G. visited Annauiac and two other inland villages. At the former he stationed a native named Narava as a teacher. His reception was most encouraging. The people were overjoyed, and promised to help him to build a house and furnish him with food. "What a change," says Mr. G., "since I last visited the place. It was with difficulty that I could then collect two or three of them to listen. Now the whole village, to the number of fifty, assembled, and I had with them an interesting religious service. They had prepared a present of taro, cocoanuts and three pigs, which they insisted on our receiving. This is the first instance in which a native of Aneiteum has been formally set apart to occupy a sphere of labour of his own."

From the number of vessels calling at the island, as well as those engaged in the sandal wood trade, the missionaries were brought in frequent contact with white men from various countries, and embraced such opportunities as offered for promoting their welfare. In particular, they formed a Bible Society, and obtained a supply of Bibles in various languages for distribution. Some instances of the sowing the seed are interesting. On the 17th March a brig arrived from California at the island, and stayed a few days. On board of her was an Italian count, who had taken an active part in the struggle in Italy, and, on the return of the Pope, had been obliged to leave his native land. Since that time he had been travelling through different parts of the world, and waiting for a favourable opportunity to return home. He spoke English imperfectly, but could read Greek, Latin, Spanish, French and English. On learning that he had no copy of the Scriptures, Mr. G. presented him with a French Testament, which he politely accepted. He had read the Pentateuch, but had never read the New Testament. "This," said he, "is a forbidden book in my country; but I shall read it here without asking the Pope's leave."

On another occasion an English vessel called, the captain of which had his wife on board, a French lady whom he had recently married at the Mauritius. Mr. G. gave him a parcel of tracts for the men in the vessel, and enclosed a French Bible.

The captain accepted them cheerfully, and promised to distribute them. A few days after, when the vessel was about to sail, he called upon Mr. G. and informed him how delighted his wife was with the French Bible. She had been brought up a Romanist, and had never seen, or at least never read, a Bible before, but had been reading it constantly from the time it first came on board. Though there is no record of the fruit of such seed sowing, yet we may hope that it has not returned void.

But to show the ingratitude with which he was sometimes treated, we give an incident as related to us by a member of his family. One morning some natives came in hastily, declaring that there was a vessel going on shore. On looking out he saw her attempting to enter the harbour at a part of the reef, where there was no passage for a vessel of her size. He immediately put out in his boat, and was in time to save her. He piloted her in, which the captain of a man of war, who afterwards surveyed the harbour, pronounced quite a creditable feat of seamanship. She was from California, with several passengers on board, and short of provisions. Mr. G. had shortly before received supplies, though not very abundant. He gave them a barrel of flour, tea, sugar and other articles, on a solemn promise that they would send the same amount back by the first opportunity of a vessel from Australia for the islands, and—that was the last he heard of them.

On the 18th May the infant Church was called to mourn the first death among its members. Mr. G. thus writes :—

"The Church member who died is a young man named Makoai, aged about eighteen years. When he was quite a boy he became the subject of serious impressions; and against the remonstrances of all his relations, who were heathens, he came to me for Christian instruction. So great was his anxiety to learn that he came to reside with me, and lived between two and three years on the Mission premises. He was a scrofulous subject, and after he had been some time with me he suffered very severely from this disease. I did all that I could for him, and he appeared very grateful for any attention shown to him. Before he was reduced by sickness he was a very fine-looking lad, and belonged to one of the highest families in my district. In point of talent he was behind most of my boys, but by diligence and perseverance he soon excelled them all, and eventu-

ally became my best scholar. I never knew a young man of his age whose conduct was more blameless, and in whose piety I had greater confidence. I frequently called on him to address the natives at our week-day meetings, and I always listened with interest myself, and I trust with profit also. His addresses were always excellent, but their excellency consisted in their piety. When a Church was formed he sought admission, and was received. His health being much recruited, I sent him to Umetch, our principal out-station, to labour in conjunction with the Samoan teacher at that place. He remained there six months, and laboured with much acceptance and success. He then came home on a visit to his relatives, and was laid up with an attack of his old complaint. I did what I could for him, but he gradually sunk under it. A few weeks previous to his death I sent word to his mother, who was an inveterate heathen, that he could not live long, and requested her to come and remain with him in his last days. She did come, and watched over her dying son with all the tenderness of a parent. But she often raged against Christianity, and looked on her son's sickness as a judgment inflicted on him by the Natmasses for embracing it. He would entreat her with tears to stop, and speak seriously to her about the concerns of her soul. The Sabbath previous to his death the ordinance of the Lord's Supper was dispensed. He expressed a strong desire to partake, and was at my request carried to the church. He could not sit at the table with the other communicants, but received the elements in a reclining posture. On the next day, Monday, I was obliged to leave home. I went to bid him farewell before my departure, and asked him what were his views and feelings, now that he had the prospect of soon entering an eternal world. His answer was, that he could not say that he had either a wish to live or a wish to die; his wish was to submit to the will of the Lord, and he expressed a hope that his sins were washed away by the atoning blood of Christ. In his latter end he had neither fears nor raptures, but a calm tranquillity of soul. On Tuesday he was no more. His mother was so affected by what she saw of the power of the Gospel, as exemplified in the life and death of her son, that she soon after renounced heathenism, and was admitted into the Church."

In the month of June a case of strangling occurred in the

district of Anelcauhat. The people were greatly excited. The guilty parties were sought and bound,* and well lectured on their conduct, and only released on promising never again to engage in such deeds.

Of the state of the work at the conclusion of his fifth year's labours, he thus writes under date of 17th July :—

"One hour in this land, where there is so much work to be done, seems more precious than a whole day at home; nevertheless, I always feel it my duty to drop a line to you whenever an opportunity occurs. I feel thankful to God that I can inform you of our general welfare.

"You will be pleased to hear that we meet with continued encouragement in our work. The desire for Christian instruction is strong throughout the island. We have numerous applications for teachers; but alas! we have few who are qualified to act in this capacity. I had an interesting meeting with our Church members last week, to consider the wants of the island, and ascertain how these wants can be best met. Three of their number were appointed to occupy the outposts in the meantime, and I hope in a few days to accompany them to their respective districts. We still encounter a feeble opposition by the heathen party; but it is gradually dying away, especially since the departure from this island of parties, who were the ringleaders and chief instigators of it. Our progress, I regret to say, has been materially retarded for want of books. I am fast working up a supply of paper received by the *John Williams*. I have compiled a book for our schools, which comprises our elementary books and catechism, with some translated portions of Scripture, and this is now in the press. I will print about three thousand copies of it. It would surprise and gladden you to witness the joy of the natives at the prospect of the *intas mat* (new book). Lately a family had their house with all their little property burned. The loss of the house and property appeared to be nothing thought of. The only thing that seemed to occasion regret was that their *books* were destroyed."

* We should mention that tying a man up hands and feet together, "like a pig," as they say, is their most degrading punishment. It is also severe. Mr. Inglis says: "Tying on this island is no sham. When first released they can use neither hand nor foot."

In July the *John Williams* arrived from the eastern islands, on her way to Sydney, bringing a large supply of Mission goods, with many letters from friends, which were "as cold waters to the thirsty soul."

In regard to the clothing sent, Mr. G. writes:

"I beg to thank the friends of the Mission for the supply of clothing. They came to us in excellent order. It may be pleasing to those who contribute clothing, to know how it is appropriated. In the first place, we have several young men and women living in our own family, and who are entirely under our own control. Their present number is seventeen. These we provide with clothing, out of the supplies furnished from home, and to a considerable extent with food. I think the cause has been to some extent aided by our boarding school, if I may so call it. Four young men are now labouring usefully as teachers, in different parts of the island, who formerly lived in our family; and the most advanced of those who now reside with us, are my assistants in the school at this station. In the next place, I have ten teachers, natives of this island, labouring in this district, and these I provide with clothing—the people among whom they reside are always expected to give them food. Then, again, the Samoan and Rarotongan teachers, in addition to their regular allowance, receive occasional supplies from us; and your generosity puts it in my power to give a present at times to chiefs and deserving natives. The supplies we give to the natives for taro, which helps to support our native family.

"I hope the natives will be more independent of the Mission families than they now are for clothing. The contributions of friends at home, and our own British supplies, meet their wants only to a small extent. They must raise some article of export, and we have been advising them to manufacture arrow-root. An attempt was made this year, and as nearly as we can compute, about 500 lbs. was made in different places. I hope it will be thousands next year."

As exemplifying his scrupulous exactness, we may give an extract from a letter written shortly after to the Secretary of the Board:

"I ought, perhaps, to mention to you, though I did not state it in my letter to the Board, that Mrs. Geddie has made use

of some of the Nova Scotia manufactured cloth for herself and the children; and also for travelling trowsers for me. The letter of your predecessor in office gave me this liberty. But I may mention, that we have often to give out of our own private support, for objects connected with the Mission, such as shirts, hatchets, knives, etc., so that we endeavour to make the one thing balance the other."

Justice requires that we should here particularly notice the labours of Mrs. Geddie. With female school, sewing school, boarding school, and general efforts for the females, she was scarcely less busy than her husband. A few extracts of her letters in regard to these must now be given:

"We are kept very busy with schools, etc. We all go to school in the morning, baby and all. We meet in our new church; the women occupy one end and the men the other. I have the females divided into classes, and my boarding school girls, who are now quite capable, teach them. Lucy, too, has her class of little girls. I superintend and assist her with her class. After the lessons are over, a small bell is rung, when every book is shut. The Rarotongan teacher then asks questions from the catechism, and all answer together.

"My school is well attended by females of all ages. Grandmothers, middle-aged women with infants on their backs, young women and children, meet every morning, and again at mid-day. Some are learning their letters, others can read, and several are learning to write.

"Our sewing school is very well attended. I have divided those who attend into two classes. The one attend Mondays and Wednesdays; the other, Tuesdays and Thursdays. The first consists chiefly of married women, who come with their babies on their backs. Some are old women who cannot see to thread their needles. The other class is made up of my boarding school girls, and other little girls in the place. The women are learning to sew very well. They have accomplished a good deal of work since I commenced the school. I have encouraged them to bring all their old garments to mend, that they may see how useful their learning to sew would be to them. I was amused and gratified, not long since, to witness the delight of a young mother, when I dressed her baby in a garment which she had herself sewed.

"We try to make our meetings profitable and interesting. I sometimes propose a subject for consideration, as the duties of parents, children, etc. Sometimes we converse about the sermons of the preceding Sabbath, or I read a portion of Scripture and explain it to them. I also endeavour to instruct and amuse them, by telling them of the manners, customs, etc., of my own and other Christian lands. They are always delighted, and listen with the greatest attention. I would gladly teach all the females to sew, but I have not the material to give them. After this, when our kind friends send clothing, it would be well to send a portion of the cloth unmade. Many of the females can sew quite well enough to make their own dresses, with a little assistance from me.

"I often wish that you could take your seat beside me, when I am surrounded by my scholars. I have some very interesting girls among them; indeed, they are all interesting to me. I feel very much attached to them. My Sabbath school is very numerously attended, and is very interesting. Numbers of the females can repeat the catechism which we have printed, and many portions of the Scriptures. They understand, too, what they learn, and I trust that some of them are seeking the one thing needful.

"My boarding school girls are doing as well as we could expect. All assist in teaching in the morning, and I teach them in the evening. On Monday they wash; on Tuesday, starch, fold and beetle the plain clothes; on Wednesday they iron. You would be surprised to see how well they do the clothes. They make and bake the bread, sweep, dress the children, etc., etc. Some of them can sew very neatly, and are a great assistance to me with my sewing. They are very much attached to us. A few months ago food was very scarce here, as the bread-fruit had been destroyed by a storm, and taro was not ripe. I observed that our girls were very often out of food, and I asked them if their relations did not supply them. They said that they brought them very little, and that they were often very hungry. I said, as food was scarce, that it was perhaps difficult for their friends to bring them food, and that they had better go home to live, and get a share of what their families had, as I did not wish them to stay with me and suffer—that I had taken them out of compassion, but that if their friends

did not feed them, they must go and work for them, and get food from them. I said this to them in the evening. The next morning one of them brought me a slate on which they had written as follows: 'Our mother—we do not wish to leave you. Since you told us to leave, we have cried a great deal, for if we leave you, who will teach us anything? Our friends cannot instruct us. You are our mother, and with you we wish to remain. Never mind our food. We will find food somewhere.' I replied that I did not wish to part with them —that I would feel it very much, and that, as they were so unwilling to leave, we would speak to their friends to try and provide them with food. When these were spoken to, they said they were very much ashamed of their conduct; that we had taken their children and clothed and instructed them, so that they had now become their (*i. e.*, the parents') teachers, and they all promised to feed them for the future. Three of our girls we supply with food, as their parents live at a distance, but very soon they will all have plenty, as they have a large plantation coming on.

"The very small children are the most difficult to manage. Their parents never attempt to correct them, but let them do just as they please. The poor mothers are perfect slaves to them, until they are five or six years old. I have been speaking a good deal to the women lately about their children, and the sin of giving in to them always. They say, 'What can we do? If we deny them, they will scream until we are obliged to give way to them.' I told them they must be firm, and when their children saw that there was no use in persisting, they would soon desist. I think that some of them are trying to act upon my advice."

We may just add an extract of another letter, showing her efforts in other forms for the benefit of females:—

"I had just returned from visiting a poor creature who is near her end. She has been a very wicked character for several years. It appears she has been ill for months, but as she was living among heathen people, and at a distance, we did not know it until a few days ago, when she was brought to live with a sister who lives near us. Yesterday Mr. G. and I visited her. She appeared to listen very attentively to what he said. In the evening some of our girls visited her, when

she appeared very much affected. This morning she is very weak, but perfectly sensible. When I asked her if she knew she was a sinner, she answered 'Yes.' I asked her if she believed that Jesus was willing to save her, if she trusted in Him? She answered that she trusted in Him, and that she believed He was able to save her. I trust she is sincere, but God alone knows the heart.

"About two years ago I met this woman, when I talked seriously to her of her sin. She acknowledged she was very wicked, but said she had left the wicked foreigners, and was living in her own land with her husband. She returned, however, to her former way of living. Some of her wicked female companions were present to-day, and I hope they may be led to think of their wickedness. I spoke very plainly to them, and they looked very serious."

The beginning of their sixth year's labours brought intelligence of the breaking up of the Mission of Tana. At the time of the visit of the *John Williams* the previous season, the prospects were not bright, but still not altogether discouraging, and after her departure the teachers met with much opposition. But at length an untoward event occurred, which led to the entire suspension of their operations. In May, the brig *Edward*, Captain Thomas, arrived from California and anchored at Port Resolution, having small-pox on board. No steps were taken to prevent the spread of the disease, or even to make the natives aware of the danger. Indeed, it seemed as if those on board desired to leave behind them such a memorial of their visit. The brig remained there three weeks, during which the natives had free access to the vessel, and those belonging to her were frequent visitors in the houses of the unsuspecting teachers. Scarcely had she left, till the disease broke out on the island. Three of the teachers died in succession. Two of them were unmarried, but the third had a wife, who also soon after died, whether from the disease or not is uncertain. Only one teacher remained, Pita, whom we have already mentioned. He lived at another part of the bay, and had been warned by a foreigner residing on shore of the infectious nature of the disease, and though he did not abandon his fellow-labourers in their affliction, he was careful to expose himself as little as possible, and so escaped.

But trouble did not end here. Shortly after the death of the teachers, the natives commenced stealing their property, and caught the infection. Some fifteen died, and the nature of the disease being now known, the house in which the teachers lived was burned, with all their remaining property. The natives, as well as the foreigners on shore, took such measures as were in their power to arrest the disease; and as the people of different lands, as they are called, live very much separate from one another, it did not spread over much of the island. But other diseases proved fatal about the same time, and being, as usual, ascribed to Christianity, the natives began to demand that the teacher should leave. They would not kill him; they knew that *that* was bad; but he must go. He was unwilling to go, but it soon became absolutely necessary to do so. A woman, belonging to the family of Kuanuan, who had befriended and protected the teachers through every vicissitude, was murdered, and after a time the old chief himself came to him with tears in his eyes, telling him that he thought he must go; that however desirous he and a few others were that he should remain, they were unable to protect either him or themselves. The path of duty now seemed plain, and, in a boat lent by a foreigner, he, with his wife and child, escaped to Aneiteum, where they arrived on the 10th September. And that it was time for him to leave was shown clearly by an occurrence which took place while he was preparing to do so. Four women belonging to the party friendly to Christianity, were murdered by their savage enemies. Thus was the door of entrance into Tana closed once more.

Of the state of the work on Aneiteum, Mr. G. writes on the 1st October:—

"The Mission families have, by the goodness of God, been favoured with more than the usual measure of health during the past year. Our beloved associates, Mr. and Mrs. Inglis, have entirely escaped the diseases peculiar to these islands; and they are of opinion, that by care, at the most critical seasons of the year, a tolerable amount of health may be enjoyed, even by foreigners. My hope and prayer is, that they may long be preserved from sickness, and that their experience may do something to redeem the character of these islands from their reputed unhealthiness. Mrs. Geddie suffers a little from the

debilitating effects of the climate, and her constant duties. The labours of a Christian female on these islands are of the most self-denying and arduous kind, and such as ladies at home can scarcely conceive. It is chiefly through the instrumentality of the missionary's wife, that those of her own sex are to be raised from the depths of degradation and misery, and elevated to the position that God has assigned them. My own health is excellent; and I have been enabled to perform a more than usual amount of labour during the past year."

In the same letter he intimates that the Wier Durham press had become too small for the work of the Mission, and applies for a larger one. But before action could be taken on the subject in Nova Scotia, our friends of the Reformed Presbyterian Church in Scotland supplied a very excellent one. Mr. G. had now as assistants in the work of printing the young man sent to New Zealand, and another who had been sent to Samoa. We may mention that the old press was afterward transferred to Erromanga, where the Rev. G. N. Gordon used it for some time, and that it has since been used on one of the smaller islands—we believe Futuna.

At this time he was cheered with intelligence of a step in advance in Colonial Missions. While his appeals to his own Church produced so little result, other Churches were being moved. The Rev. Mr. Murray, of Samoa, had been four months in New South Wales, pleading the cause of Missions to the heathen. The result was that £1,000 was contributed for the object; a society, supported principally by the Congregational Churches, was formed, auxiliary to the London Missionary Society, and two missionaries sent for. Thus the zeal of the little Presbyterian Church of Nova Scotia began to provoke very many.

On the 18th October they experienced the shock of an earthquake—not the first, but severer than any they had previously felt. Mr. G. thus describes it:—

"There were two shocks, the one immediately after the other—the first slight and trembling, and the second more severe and rocking. Our new house shook very much, but did not suffer the least injury. The tide went out in a moment, and returned as suddenly; then again went out and returned four times; it was low and high tide in the space of

three-quarters of an hour. The volcano at Tana has been more active for the last three months than ever we have before known it to be. For some weeks the explosions took place every fifteen minutes, with a sound like loud thunder, only it was beneath instead of overhead. We still hear it, but not so frequently nor so long as formerly. We used to hear it only in very calm weather, and the sound was not loud nor long. Sometimes the atmosphere is quite filled with smoke from the volcano. The shock of an earthquake produces a singular feeling. I have felt a good many, but I cannot get over the feeling of awe they cause, while the very earth is rocking under one's feet."

On the 22nd the *John Williams* arrived, bringing supplies for the missionaries, and also three thousand copies of the Gospel by Mark, printed at Sydney, being the first entire book of Scripture printed in any language or dialect of Western Polynesia, and a precious boon to the natives. She also brought fifty reams of paper, granted by the British and Foreign Bible Society, for printing the Scriptures, which were intended to be used in printing on the island the Gospel by Matthew, also two hundred copies of the Scriptures in English, Portuguese, Chinese, Malay, and Tahitian, for circulation among the floating population.

The day after her arrival being Sabbath, services were held both on board and on shore. On Monday a public meeting was held, at which two natives and their wives were set apart as teachers for the heathen island of Futuna, being the first agents contributed by the Mission toward the evangelization of other lands. One was Waihit, one of the first converts, and perhaps the most intelligent and influential man on the island. From the time of his conversion he had laboured most assiduously for the conversion of his countrymen, and to him more than any other Mr. Geddie attributed the great change among them. It was thought desirable that the other should be taken from Mr. Inglis' side of the island, so that the people in both sections might be equally interested in the work. Accordingly a young man named Josefa, of tried character and high promise, was selected from Mr. Inglis' side.

The deputation were anxious that either Mr. G. or Mr. I. should accompany them in their voyage among the islands.

As Mr. G. had had a slight attack of illness shortly before the arrival of the ship, and as Mrs. G. had been rather delicate for some time, the brethren thought that they should go, if it were for no other object than a temporary relaxation from their labours. They accordingly went, accompanied by their two youngest children. The voyage, he says afterward, was rather boisterous, but most rapid and prosperous. They landed the two teachers on Futuna, besides fourteen natives of the island who had been at Aneiteum, and who were favourable to Christianity. This island Mr. G. thus describes: "Futuna is a small and romantic-looking island. Its circumference cannot exceed eight or nine miles. At a distance it has the appearance of a mountain which has abruptly risen out of the sea, but as you approach a small ridge of table-land rises to view, and encompasses the island on all sides except the east, where the mountain rises perpendicular from the water's edge to the height of between two and three thousand feet. The island has a fertile appearance, and the cocoanut tree, which seems to flourish only on the sea-shore of other islands, may be seen here on the precipitous sides of the mountain at the height of several hundred feet above the level of the sea. The island is healthy, and fever and ague are unknown in it. The population is about 1,000 souls.*

"The natives are much more prepossessing in their appearance than their neighbours, the Aneiteumese. They bear a stronger resemblance to the natives of the eastern islands than any whom I have seen on this group. They are smaller in stature, and have darker skins than the Samoans; but this has no doubt been occasioned by a slight amalgamation with the Melanesian race. Their language is of Malayan origin, and a Samoan or Rarotongan could almost converse with them. They trace their origin to a small group of islands lying to the westward of Samoa, laid down on the chart as Horn's Islands, the native name of which is Futuna."

They also visited Erromanga, met the teachers and held public service. There they met Kauiaui, the man who killed Williams. He asked permission to go on board, which was granted. On Capt. Morgan asking him why he killed the missionary, he said that white men had killed his relatives, and

* This estimate was too high.

that he did not know anything about him. Two more teachers were landed here. At Efate they found at Erakor everything favourable. At a service which they attended on shore, there were present fully 250, and the order, quietness and heartiness of the people at the service was very striking. The people were thirsting for instruction. The deputation say, "Their desire for a missionary is very great, and the opening is a most eligible one—such an opening as first missionaries have seldom had in any part of Polynesia. Here is a congregation of 250 already collected, who would receive a missionary with open arms, and at once give themselves up to his instruction and guidance." At Havanah Harbour they stationed two teachers on an island named Lolopa, which they considered a most inviting place for a Mission station. "When we took the teachers on shore, the joy of the people seemed to know no bounds. Men, women and children crowded around us. We never saw teachers on their first landing meet with such an enthusiastic reception."

As to the islands generally, they report that "they found all the islands in a very encouraging condition. They were never so open for missionaries as at present. Tana is the only island on which a cloud rests. But some circumstances have recently occurred there, that are likely to operate favourably for the establishment of a Mission on that island. Western Polynesia is now fairly opened up. Missionaries! more missionaries! This is now the great felt want."

On the missionary party returning, they found H. M. S. *Herald* in the harbour, which had left England about eight months previous on a surveying and scientific expedition, commissioned for several years, and instructed to survey all the islands within certain latitudes between Australia and South America, and to look out coaling places for the Pacific steamers. She was on her way to the Fijis, but from the continued prevalence of strong head winds, the captain, not to lose time, bore up for Aneiteum, the survey of which formed part of his instructions. He was engaged for three weeks in this work, during which the missionaries had much pleasant intercourse with him and others of the officials on board.

Mr. G. writes under date November 25th:—"We have had a delightful visit from H. M. S. *Herald*. The captain is an

excellent man. He makes himself very familiar, and takes tea with us almost every evening. He read me the account of his visit to Aneiteum, which will be forwarded to the Admiralty at home. The ship is out for five years. She has on board a number of scientific gentlemen, who are busily engaged in making researches in their several departments. The naturalist, a son of the late Professor McGillivray of Aberdeen, is a second cousin of Mrs. G. A full account of the voyage will, no doubt, be published, and the world will yet know something about these highly interesting, but little explored, islands. Capt. Denham, and the gentlemen on board the ship, are much delighted with the island, and agreeably surprised to find the natives contrast so favourably with those of other islands. The captain is the warm friend of Missions, and of everything that tends to promote the religious and moral improvement of the natives. Our intercourse with all parties on board the ship has been of the most agreeable and profitable kind; and the *Herald's* visit to Aneiteum will be long remembered by the Mission families and the natives. We are to have a visit from her steam tender, the *Torch*, to complete the details of the survey. The natives are now busily engaged cutting wood for her, and Capt. Denham has agreed to pay them in clothing for 100 cords. The natives are delighted at the prospect of getting such a return for their labour. It is quite possible that the Isle of Pines, or Aneiteum, may become a depot for the contemplated Panama steamers. The former is the most convenient, but the latter possesses the best harbour. In a few years this island, instead of being at the ends of the earth, will be in the very centre of the commercial world, for it lies between two gold countries, and is the highway between Australia and China."

Of this visit Mr. Inglis writes more fully, as follows:—

"In this scientific age great contributions to science are expected from missionaries. They often occupy new and unexplored fields, and new objects and unknown facts are thickly strewed around them; and in many cases, at a small expenditure of time and labour, they may record facts and collect objects that will increase the sum of human knowledge. But in most cases they have neither sufficient time, requisite qualifications, nor proper instruments for doing much to advance

science directly; and in general they will be found to do most for science in the end, when they attend most exclusively to their own proper work. They will often promote science indirectly more effectually than by any direct attempts they could undertake. We have had a good illustration of this here on the present occasion. A band of scientific explorers, furnished with everything requisite for conducting their researches, arrive at this island. They find that although the missionaries are paying little or no attention to science, yet missionary labour has prepared the way for scientific research. They find that they can traverse the length and breadth of the island; that they can explore its shores and its forests, its mountains and its valleys, without danger and without fear of danger. And they know that this is the only island in the group, where perfect safety to follow scientific pursuits could be guaranteed. They find the missionaries ready to furnish local information, to procure for them native guides and assistants whenever required, and to render every facility in their power, consistent with attention to their proper duties, to promote the objects of the expedition. In this way, by a proper division of labour—missionary and scientific—in a few short weeks almost every fact was ascertained, and specimens of almost every object was collected, connected with the island, that could either benefit or interest the scientific world.

"Captain Denham, and the gentlemen of the expedition, repeatedly expressed their high gratification at the improved appearance and good conduct of the natives of this island. During the three weeks and more that the vessel lay in the harbour, with much that was valuable and tempting exposed, not an article was either stolen or injured; and the natives were ever ready to assist them. They frequently remarked on the great difference between the natives here and those at the Isle of Pines, from which island they had just come, and where the French Popish Mission has had a large establishment for the last five or six years, but where they appear to be effecting no improvement among the natives. The priests have, it seems, not so much as a book in the native language, nor yet a place of worship in which to assemble the natives, although they have gained a complete ascendancy over the principal chief, and might get any labour performed connected with the Mis-

sion. Their object appears to be political fully as much as religious."

Till the end of the year there is not much to record. On the 13th November another shock of an earthquake was experienced. It was felt very distinctly on board the *Herald*, then lying at anchor in the harbour, and also on board the *John Williams*, although she was out of soundings, and about ten miles from the shore. The sea receded and flowed much the same as after the former shock. On both occasions both the Mission houses shook very much, but neither received any injury.

"*December 13th* — On my way home from visiting a sick man, I had one of those distressing turns to which I have been subject for the last few months. A native passed me just before it came on. I called him to my assistance, and he helped me home, carrying me part of the way. I could not possibly have reached home myself. None of my senses were suspended."

The closing days of the year were marked by the prevalence of influenza, during which occurred some hopeful deaths. One on the night previous to his death called his relations, most of whom were still heathen, prayed with them, exhorted them to embrace the Gospel, and told them that he was dying. In a few hours more he was dead. These events seemed to have made a good impression upon the heathen.

In the month of January, 1854, Mr. G.'s journal records an interesting visit to the interior of the island, the population of which had of late been engaging his attention, and which he found to be much larger than he had anticipated. He describes them as a subdued and despised people. In a physical point of view they were inferior to those who occupied the shore settlements. In the days of heathenism, if an inland man ventured out to the shore, he was in danger of being killed for cannibal purposes, or of being thrown into the sea to make sport for them by his dying struggles. The following is Mr. G.'s account of his visit:—

"We first travelled along the shore from my station to Umetch, five miles distant. We then turned inland, and after a walk of four miles reached Anumetch, the largest settlement in the interior, with a population of about three hundred.

The road was dismal, such as I never before travelled. Our only path was the bed of a small but rapid stream. We were obliged to jump from stone to stone a great part of the way. In places where the water was too deep, we clambered up the precipitous banks, and, clinging to roots of trees and projections or excavations in the rocks, we made our way along. In many places the road was dangerous, and we were obliged to proceed with caution. The mountains rose almost perpendicularly on either side of the narrow stream, to the height of several hundred feet. It would seem as if the mountain had been cleft by some great convulsion of nature, and the stream run through the narrow opening. Anumetch is a pretty level spot in the interior, surrounded by a circular ridge of mountains, rising to the height of two or three thousand feet. When here you can easily conceive yourself in the crater of an ancient and extinct volcano of immense dimensions. Into this secluded and almost inaccessible spot, some seven or eight miles inland, the light had found its way. A place of worship had been built, and the people were anxious for a teacher to instruct them more fully in the way of the Lord." After an account of visits to several other places, he concludes:—"I feel much encouraged by this visit. How delightful to see the poor natives hungering for the Word of God! What a contrast between the present and the past! The time was when I dare not visit in these places, but now my visits are greatly desired. I must endeavour to labour more diligently and faithfully than I have done. Anything like indolence would be fearful criminality now, when the people are in so interesting a state, and so much desire the Word of God."

Writing a little later, he says:

"We have succeeded in locating some teachers in the interior, who are doing much good. I recently stationed two teachers at a place called Anumetch, which is our largest inland settlement, and contains a population of nearly 300 souls. The persons selected for this station were choice men, to show that, however much that people might be looked down on by others, they were not despised by us. When I last visited the place, and told the people that I had brought teachers for them, their joy was extreme. I have since seen the teachers, and they give most encouraging accounts of their

labours. The people do what they can to make them comfortable; and such is their desire to learn, that they apply to the teachers day and night to instruct them, and they can scarcely find time for necessary repose. They have lately built a school-house. I have sent some of our chiefs and Church members to be present at the opening of it. The people collected their former deities on the occasion, which made a heap of stones of various sizes and divers shapes. The party who were sent brought a few of them home with them.

"*February 17th.*—Much of my time spent in translating. This is a laborious, but truly delightful and profitable employment. I find my own views much enlarged by it. I understand those portions of God's Word which I translate, better than any other portions of Scripture."

In the beginning of March he complains of "several attacks of breast complaint. Slight though they be, they leave me depressed in body and depressed in spirit." On the 12th of March, the church was opened at Aname, and a church formed. He thus describes the event:

"A day of much interest. We assembled in the new church at Aname for the first time on the Sabbath. It is a plastered building, capable of containing 600 persons, with a verandah which will shelter 300 more. According to previous arrangement, I preached in the morning. At the conclusion of the sermon, Mr. I. baptized nine persons, and constituted them a Christian Church. In the afternoon we again met, when the ordinance of the Lord's Supper was administered. The whole occasion was one of surpassing interest. There were present between 900 and 1,000 persons. They came together from different parts of the island. How delightful to see so many persons, formerly hostile to each other, now meeting as friends and brethren! A dove had found its way into the church in the morning, and as it did not seem to interrupt the devotions of the people, it was permitted to remain. As I looked on this emblem of peace and love, I could not but contrast the present condition of this people with their former state, when they were hateful and hating one another, and I thought also of that Spirit which came down on the Lord in the form of a dove, and felt an humble hope that the same Spirit was present with us. The events of

the day will, I am sure, not be forgotten by those present. Oh that some of you," he writes to the Board, "could have been present to unite with us in the solemnities of the day! How it would have gladdened your hearts to hear a thousand voices raised to celebrate the praises of God, in a land so lately one of the dark places of the earth."

In the month of April Mr. Geddie made a circuit of the island, in company with Mr. Inglis, who had never been round it. "Our journey was performed on foot, and occupied five days. We were accompanied by all the principal chiefs of the island, and several other persons. Our whole company numbered between forty and fifty persons. We held a meeting in every village through which we passed. Our meetings in all were twenty-four in number, and two of them were with the heathen. Except in the case of these two, the people had been previously notified of our coming, and were prepared to receive us. We were most hospitably entertained everywhere, except by the heathen. The best that the land could afford was plentifully furnished to our whole party. Everywhere we found taro, fowls, sugar-cane and cocoanuts in readiness for us. We had every reason to conclude, from the conduct of the people, that, large as our party was, we were most welcome visitors wherever we went. In our company there were several chiefs of importance, who had never seen many of the places that we visited. In the reign of heathenism, few dare venture beyond the boundaries of their own districts. O what a change the Gospel has wrought on this island! The natives themselves are amazed at it, and truly say that it is the Lord's doing. During our visit, nothing surprised us more than the rapid improvement of the natives, even in the remotest parts of the island. It exceeded our most sanguine expectations. It is our design to visit, as soon as convenient, the interior of the island, and, if possible, search out every family in the mountains and valleys of Aneiteum."

On the 26th May he writes an interesting account of his labours:—

"Since the date of my last letters I have scarcely anything to record but a series of mercies. We have just passed through another tropical summer, but the health of the Mission families has been graciously preserved. Some of us have indeed suf-

fered from occasional attacks of intermittent fever, but these have been so mild that we have been able to pursue our labours.

"At the station where I reside, the church, which was built less than two years ago, has become too small. When it was erected we did not anticipate the need of a larger building for several years, but God has exceeded our expectations. It became a question with us some time ago, whether it would be better to enlarge the present church or erect another of suitable dimensions and style. The latter was unanimously agreed on. The work was commenced with great vigour about two months ago, and we hope to complete the building in another month. The new church will contain eight hundred persons, with accommodation for four hundred more under the verandah, which surrounds it. Men, women and children have wrought at it with remarkable zeal. It will, when finished, be a substantial building, and it occupies a commanding and lovely site."

In June Mr. G. had another attack of illness, a combination of influenza and pleurisy. On the 7th July, the new church being finished, the first meeting was held in it. About nine hundred were present. "The building," Mr. G. writes, "is in size seventy-eight feet long by thirty-six wide, is very comfortable and highly creditable to the natives, who have erected such a house in the short space of three and a half months. The occasion was one of no common interest. No less than eleven couples were married in the presence of nine hundred persons. Four of the parties married had been living in a state of polygamy, but in obedience to the dictates of Christianity, had given up the practice. After a public declaration that they renounced all claims on the women with whom they had parted, they were regularly married to those whom they chose to retain as their wives. Three of the persons thus married are the highest chiefs in the district under my charge. Their names are Nohoat, Karaheth and Yiapai. They have since been admitted as members of the church. Among the other parties married were two of the cast-off women.

"The meeting was attended by the commander and some of the officers and men of H. M.'s steamer *Torch*, then in the harbour. In honour of the occasion, the commander of the steamer came on shore in the morning, bringing with him a great number of flags, with which he decorated the building inside and out, and also planted flags at short distances along the

fence which surrounds the church. The day was fine, and the whole scene had an imposing effect upon the natives. As the occasion was extraordinary, and not likely again to occur, I did not interfere with Lieutenant Chimmo, but left him to suit his own taste in the flag department, though something more modest and humble would have suited my taste."

The officers of the *Torch*, however, thus describe the scene: "The church and the grounds were decorated with all the *Torch's* flags, and to the natives had a most brilliant and imposing effect. The scene was both amusing and novel. The about-to-be-happy couples turned their backs upon each other as they pronounced the 'Yes.' There was an unnecessary degree of bashfulness about the women, and a great want of gallantry among the young men. After being congratulated by all, the brides went out of one door, while the bridegrooms went out of another. They chose their own roads, and took different ones."

Mr. G. goes on to say: "I regard the marriages in question as a great triumph to the cause of God on this island. Fewer marriages have been celebrated than we could have wished or expected. The views of the natives have not kept pace with their knowledge in other respects. When we landed on the island, woman was viewed and treated as the brute creation. Our object all along has been to elevate her to the position which God has assigned to her as man's equal and companion. The present example, especially of our chiefs, will have a favourable bearing on society throughout the island at large. And the presence of some of our own countrymen of respectable standing, had its own weight with the natives, and I did not fail to tell them that marriage was regarded by us not only as a divine but honourable institution; otherwise the gentlemen from H. M.'s steamer would not have shown their respect for it by their presence."

But every great movement on the one side of the island acted upon the other. Accordingly, a few weeks later a similar scene took place at Mr. Inglis' station.

On the Sabbath after the marriage scene at Mr. Geddie's station (July 9), the new church was opened for public worship. The ordinance of baptism was dispensed and the Lord's Supper administered. The Rev. Mr. and Mrs. Inglis were present on the occasion. "We had," says Mr. G., "two services suited to

the event—the one conducted by brother Inglis, and the other by myself—and in the evening a missionary prayer meeting, in which several of the natives took a part. Natives had come from all parts of the island to attend the opening services. There were in the church upwards of nine hundred persons, and from three hundred to four hundred outside who could not gain admittance. The whole occasion was one of deep interest, and will long be remembered by many persons."

Mr. Geddie mentions that if the labour of the natives during the year, for church purposes, had been counted at the rate of sixpence a day, it would have amounted to £1,000.

On the Monday following, a general meeting of the chiefs was held to consider the subject of the civil affairs of the island. The result of this meeting will appear from the following extract of a letter from Mr. G., written a little later, in which he discusses the whole case:

"The time is coming when something must be done to improve the evil politics of the island. In the days of heathenism, every chief appeared to have exercised authority in his own district, and there was no general union among them. The chiefs were for the most part sacred men, and were supposed to possess supernatural powers, such as making sickness and death, controlling the elements, causing famines or fruitful crops at pleasure. They were feared by the people, who dreaded their influence. The power which they possessed being based on superstition, when heathenism fell, their power sank with it. Thus by the introduction of Christianity, the chiefs have entirely lost their influence over the people.

"The circumstances of this island are now peculiar. There is here a population of about four thousand souls, recently notorious for every species of wickedness, without rulers and without laws, and yet crimes affecting the peace and welfare of society are of rare occurrence. The present state of things is traceable to the moral influence of the Word of God on these islanders. A change, however, will sooner or later take place.

"In these circumstances, we have felt it our duty to endeavour to raise the standing of the chiefs in the estimation of the people. Government is an ordinance of Divine appointment, and Christianity teaches its subjects to fear God and honour the king. And it is a cause of much satisfaction to us

that the chiefs of the island, taken as a whole, are the men whom we would wish to see invested with authority. Most of them are men of some energy ; and as they excelled in wickedness in the days of darkness, so they say that they ought now to excel in doing good. Some of the highest chiefs in the island are Church members, and their conduct, as far as we know, is exemplary.

"In connection with this subject, I am happy to say that a circumstance of some importance took place when our new church was opened in July last. The Christian chiefs being then present from all parts of the island, held a meeting, and enacted a law prohibiting the sale of native women to foreigners ; and the penalty is, that all property received as payment shall be seized and publicly burnt. The necessity for such a law may surprise those who reside in Christian lands, but it was called for here. For many years this revolting practice has been common on many of the islands of the Pacific. I am glad to state that the Governor-General of Australia has issued a proclamation, dated July 3, 1853, on the same subject. The proclamation declares 'the practice to be a violation of the Acts passed by the Imperial Parliament for the suppression of slavery, and a scandal to the British name and character.' And all British subjects resident on islands within the jurisdiction of the Supreme Courts of the Australian colonies, who shall be found guilty of this practice, are warned that they will be prosecuted for such offences with the utmost rigour of the law. With the proclamation of the Governor-General on the one hand, and the law of the chiefs on the other, I do not anticipate that the evil can longer exist on this island. This is the first statute law that has ever been passed on Aneiteum, and it reflects credit on the chiefs of this island, that their first law should be directed to the suppression of slavery and the protection of woman.

"A few days after the law was enacted, I saw a quantity of cloth and garments tied around the flagstaff in front of our school-house, and on inquiry was told that it was the price of sin. The law was not designed to have an *ex post facto* bearing; but I did not interfere. So one day when a number of natives were assembled, a fire was kindled, and the whole consigned to the flames. A similar destruction of property took place at Mr. Inglis' station about the same time."

Chapter XV.

CONTINUED PROGRESS.

1854–56.

THE course of the Mission for the next year was one of quiet and steady progress. All the machinery of preaching, schools, visiting, etc., were employed with the same diligence, and the little leaven was leavening the whole lump. On the 3rd October he thus writes :—

"We have recently taken the census of Aneiteum. As the population is much scattered, it can only be viewed as an approximation to the truth. We shall be able to get something more perfect at a future day. We have on our lists about 3,800 names, but Mr. Inglis and I are of opinion that the population is about 4,000. Of the number whose names we have written, 2,200 are Christian, and the rest heathen. The heathen number more than we expected. They are generally found in the more secluded districts, with which we are least acquainted. But their number is fast diminishing, and even since the census was taken, several of them have embraced Christianity. The numbering of the people has also made us acquainted with another and startling fact—a great disproportion between the sexes. The males exceed the females by about six hundred. This disproportion is traceable partly to the strangulation of widows; but chiefly to infanticide. The latter custom was fearfully prevalent in the days of heathenism. It was practised on both sexes, but female children were commonly the victims. The most common modes of putting children to death were, to carry them to the bush and leave them to perish there, or place them on the sea shore to be swept away by the tide. Sometimes persons who had no children of their own have, on finding infants thus exposed, taken them and adopted them, and thus a few have been rescued from

death. At one time we had three children in our establishment who had been saved in this manner. But alas! the few who have been saved, when consigned to destruction by their unnatural parents, bear no proportion to the number who have perished. The reason assigned by the natives for this inhuman practice is the trouble of bringing up the children.

"It awakens our solicitude, that on this small island no less than six hundred men are doomed to a life of hopeless celibacy. In these circumstances a regard for the social, political and religious interests of the island, has induced my esteemed associate and myself to use our influence in promoting judicious marriages among the natives. In former days, elderly men, being the most influential, seemed to monopolise the women, while the younger portion of the community were left without wives. It was a most common thing to see a man advanced in years with two or three wives young enough to be his children. As affection had nothing to do with such alliances, women often forsook one husband for another. This practice was so common, that it is difficult to find on the island a woman over thirty years of age who has not been the wife of several men. We now discourage marriages where the disproportion between the ages of the parties is unreasonable, and where we have reason to apprehend the absence of affection. All the marriages that have been performed according to the rites of Christianity are, as far as we know, happy, as if God put honour on His own institution in the eyes of this people.

"The change that has taken place on this island is operating favourably on other islands, and will do much to prepare them for the reception of the Gospel. The great barrier to the introduction of Christianity in these islands has been, a general impression on the part of the natives that it brings disease and death along with it. This idea has caused the martyrdom of several teachers, and it was this that led to the expulsion of the missionaries who formerly resided on Tana. I shall not soon forget a stormy interview I once had with Nohoat, our principal chief, when he accused me of bringing disease and death among the people, telling me that the natives of other islands killed the teachers who went to them for this reason, and remarked that they did well. But Aneiteum has now to a large extent embraced Christianity, and what has been the

consequence? The population, so far from diminishing, has been on the increase to an extent that makes the natives wonder. The abolition of war, strangling of widows, and infanticide, has saved many lives. The use of medicine by the sick, instead of the *charms* of the sacred men, has greatly lessened the mortality on the island. The natives now say that if the Gospel had not come to them, the island would be without inhabitants in a few years. A report of all this has gone abroad to other islands, so that in many places a missionary will now be welcomed as a benefactor, where a few years ago he would have been received with coldness, suspicion and dread. We have often had visits of natives from other lands, and they leave to all appearance favourably impressed with what they see, and say that it would be good for missionaries to live with them.

"Natives from the Isle of Pines and Erromanga, on both which islands martyr blood has been shed, are perhaps our most frequent visitors. They never fail to come and see us, and I endeavour to make their friendship by trifling presents. The children are objects of wonderful attraction to them. The sight of them makes them open their eyes, clap their hands, shout, and jump about the house in a state of ecstasy.

"There is at present on this island a party of Tanese. They had heard of the change on Aneiteum, and have come to see if the report is true, and also to beg teachers. They landed at Mr. Inglis' station. They have walked around the island in company with some of the Christian party. Before setting out on this journey, they were told by our natives to leave their clubs and spears behind them, as there would be no use for them. They all agreed to do so but two, who had not the courage to venture on the journey. They were kindly treated everywhere, and when their journey was over all that they could say was, *our words are done*, *i.e.*, we have no language to express our feelings. Their application for teachers is something like the case of the man from Macedonia, and must receive our serious consideration. The party belong to a part of Tana at some considerable distance from Port Resolution, the most eligible place for a Mission station. The principal man of the party is a chief of some importance, and his mother was a native of this island."

This chief was named Yaresi, and it was in his district that Mr. Matheson was afterwards stationed.

The next event of interest to the Mission was the arrival of the *John Williams* on the 7th October. She brought with her the Rev. Messrs. Creagh and Jones, agents of the New South Wales Auxiliary to the London Missionary Society. Their arrival, we need not say, was most welcome, not only for the sake of their valuable services, but on account of its enlisting another religious body in the work of evangelizing the heathen. She had on board, in addition, the Rev. Messrs. Hardie and Sunderland as a visiting deputation. The proceedings on her arrival we shall leave Mr. G.'s journal to describe.

"*October 9th.*—We held a public missionary meeting to-day. The object of our meeting was to interest our natives in the work of evangelization, and also to set apart two natives of this island, Talip and Yaufati, and their wives, for missionary work. They are destined for the island of Tana, whither we send them in answer to an earnest appeal for teachers. The order of our meeting was as follows:—It devolved on me to begin by singing, reading a portion of God's Word, and prayer in the native language. The Rev. Mr. Inglis then addressed the teachers and their wives about to leave us. The Rev. Messrs. Hardie, Sunderland, Creagh and Jones, and Capt. Morgan gave brief addresses, which I interpreted for the benefit of the natives. At the request of the brethren present, I called on two of our natives, Abraham and William, to address the meeting, and I also interpreted in English what they said, for the satisfaction of those present who did not understand the native language. About 800 persons attended the meeting. We were in for several hours, but the attention of the natives seemed lively to the last. The whole proceedings were impressive, and will, I doubt not, be long remembered by those who took a part in them.

"At the close of our meeting, I had the pleasure of conducting Capt. Morgan to a large quantity of taro, collected in front of the school-house, as a present from the natives for the ship. It was all that they had to give, and it was given with a cheerful heart. It might have been much greater, but I had previously told the natives that one taro only was to be given by each person within the bounds of the district, including old

and young. More would have been a waste of food, as taro will not keep more than eight or ten days. The gift was very acceptable to the captain and all on board, and will supply the ship until yams can be procured at some of the neighbouring islands. There are on board fifty-two natives of various islands, and native productions are more agreeable to them than foreign food.

"*10th.*—A sorrowful day. The *John Williams* sailed this morning, and our dear child Lucretia has gone in her. She has taken farewell of Aneiteum and her parents perhaps for ever. This separation has been a serious trial to her mother and myself, but we feel that we must yield to it or leave our work. We dare not any longer expose our child to the effects of an enfeebling climate, to the moral dangers of a land where some of the abominations of heathenism still exist, nor can we longer deprive her of educational advantages which, from the pressure of other duties, it is not in our power to bestow. Nature seems to shrink from the trial of parting with beloved children, but the way of duty in this matter is made clear by the words of our Saviour, who says, 'He that loveth son or daughter more than Me, is not worthy of Me.' We commend our dear child to the guardianship of God. May He preserve and guide her when far removed from her earthly parents!

"The departure of our daughter created much sensation among the natives. A kind disposition made her a universal favourite with them, and she also was much attached to many of them. By daylight in the morning, many had assembled to bid her adieu. They came in such numbers, and displayed so much feeling, that we were obliged to request them to assemble on the shore and bid her farewell there, and also to station natives at all the doors of the house to prevent intrusion. When the time for embarkation came, the scene was very affecting. As I led my dear child to the boat which waited for her, such crying and wailing, and shaking and kissing of hands took place, as would have deeply moved a far less interested spectator than I was. And when the boat pushed off from the shore, the salutations and blessings of the natives followed her until the sound of their voices was lost in the distance, and she, on the other hand, might be seen standing up in the boat, calling out the names of her more particular favourites, and

waving her little handkerchief in the breeze, while rolling tears told that separation was painful to her as well as to others.

"*12th.*—Visited the station of our dear friends, Mr. and Mrs. Inglis, to-day. We feel very much the departure of a second child, and we have come here to spend a few days. It is no ordinary privilege, in this distant land, to have friends who can rejoice with us in our joys, and sympathize with us in our sorrows. We desire to thank God for this, as well as for all other blessings we enjoy.

"*14th.*—Sabbath.—Preached to-day for Mr. Inglis. A large and attentive audience. A great change has taken place at this station since the arrival of the esteemed brother who occupies it. His labours have been blessed by God in no ordinary degree."

The *John Williams* did not return to Aneiteum on this voyage, the captain being more hurried than usual, in consequence of his wishing to double Cape Horn at a favourable season. She had engaged to visit Futuna, and had taken for the teachers a year's supply of necessaries, but for some reason did not call at all. Three days after leaving Aneiteum she reached the south-east side of Tana, where Yaresi lived. Several canoes put off to the ship, and those on board were delighted to see the teachers. The natives, to the number of about 300, were assembled on the beach, the men without any warlike weapons, and the women and children joining to gaze on the strangers. All behaved in the most orderly manner, and seemed friendly and pleased. When the boat came close to the landing-place, the people very readily took the teachers and their things from the boat to the shore in their canoes; and when the teachers' wives stood up to go in one of the canoes, the females on shore, as soon as they caught a sight of them, set up a loud and joyous shout, and ran forward to the landing-place, leaping and dancing with delight. A discussion now arose between Yaresi and the people of other districts, who were jealous of him because he had teachers, and there were none for them. Yaresi told them that the teachers did not come to him unasked; that he had gone all the way to Aneiteum to beg them, and it was proper, therefore, that they should remain with him. This reasoning satisfied them, but they told Yaresi that, as he had possession of the teachers, he

must be quick and learn from them the Word of God, and then come and teach them. He promised to do so.

From Tana they proceeded to Erromanga, where they found matters progressing as well as could have been expected. They found the teachers well, though they had had some fever. Since the last voyage of the vessel, the number in attendance on Christian worship had more than doubled, and about sixty professed to have renounced heathenism. Of the four young men who had been at Samoa, three remained steadfast. Capt. Edwards, who was at the head of a sandal wood establishment at Dillons Bay, had treated the teachers kindly, supplying their wants in a time of scarcity, and spoke well of them. The deputation landed four more teachers, who were received most cordially by the people.

But on arrival at Efate, they were to hear a horrible tale. The two Rarotongan teachers, Pikika and Kavariri, their wives, and a little boy, a son of one of them, who in the previous year had been stationed there in such promising circumstances, had been all murdered and eaten on the 20th of November, just nineteen days after landing. The cause of this the deputation could not ascertain, but it was supposed to have been some superstitious fear of disease, and may have been connected with the fact that a son of the chief, who had been at Samoa, and was brought back on the last trip of the *John Williams*, had died a fortnight after landing. If this were the cause, they did not escape what they feared, and in such a way as almost appeared a judgment. Very shortly after an epidemic broke out, and proved so fatal, that on the small island on which they were stationed, not less than 150 died. Besides those calamities, one teacher stationed at Erakor had died of fever, and another of dysentery, so that only one teacher and the widow of another were left to tell the tale. These it was found necessary to remove, and the island was left without any foreign agents. "We felt," says the deputation, "exceedingly for the poor people of Erakor, and, no doubt, they too felt keenly on being left without a teacher. But they have a little light among them, which we hope will continue to burn and brighten, and yet spread over this dark land. A considerable number at Erakor have abandoned most of the heathen practices, and to a great extent, at least in their external

conduct, conform to the requirements of the Word of God. Family and public worship are regularly attended to by them, and they are very desirous of instruction. Seven men, including the chief, afford evidence that they have felt the power of the truth on their hearts, and have been for some time employed as assistants to the teachers. These will, no doubt, continue to conduct public services, and we cherish the hope that the day will yet come, when the eyes of this people will again 'see their teachers.'"

From Efate they proceeded to the Loyalty Islands, for the location of the newly-arrived missionaries. Here they found that a remarkable change had been effected by the labours of native teachers from the eastern islands. On Mare one-half the population had renounced heathenism, and were thirsting for instruction. At the first station at which they called, the whole population of the district, with the exception of the very aged and the very young, had learned to read, and about forty could write. About one hundred persons were candidates for Gospel privileges. Twelve plastered houses had been built, and a strong stone chapel, eighty feet long by sixty wide, had been built in place of a large plastered one which had been blown down, and was every Sabbath filled with attentive hearers. At another station the results were nearly as favourable. Crowds assembled on the beach to receive the missionaries, and gave them a hearty welcome. Seldom have missionaries been located among the heathen with fairer prospects. On Lifu the state of things was equally encouraging. With few exceptions the whole population had renounced heathenism, and were urgent for missionaries.

The success of the natives teachers on these islands is in marked contrast with the results of their labours on the New Hebrides. The following are probably among the reasons for this: First, the islands are more salubrious, and the teachers from the eastern islands did not suffer so much from sickness; and secondly, the islands were not divided into such small districts, occupied by separate tribes.

Though the Mission on the Loyalty Islands has been from its inception closely connected with our Mission to the New Hebrides, we do not feel called to follow its history, but may here mention that the anticipations formed at the time of the

location of the missionaries, have been fully realized. The whole population soon embraced Christianity, and under proper instruction began to exhibit its power. But the Mission afterward had its trials, particularly after the French had taken possession of New Caledonia, when they claimed, wrongly, authority over these islands also.

We return to Mr. G.'s journal:

"*30th.*—We have stationed teachers at Anau-un-se to-day. An effort was made about two years ago to introduce the Gospel into this heathen district, but failed, chiefly through the imprudence and mismanagement of the teacher. Since then we have occasionally sent parties to talk to the people, and Mr. Inglis and I visited them last year in person. Finding that something more effective than occasional visits was needed, we resolved to settle teachers. We felt ourselves warranted to do this, because many of the people are anxious to know the Word of God, and our enemies are confined to a small party of leading men, disease makers, who, from interested motives, wish to retain the people around them in the bondage of heathenism. We look with some solicitude to the result of this new effort to introduce the Gospel to a district where martyr blood has been shed, and where the Gospel has been so long rejected. The persons chosen to occupy this heathen district, are Abraham and Napollos, both Church members, chiefs of importance, and men of much energy of character. Whatever hostility they may encounter in their work, we do not anticipate any danger to their persons.

"*November 2nd.*—Just returned from visiting a distant part of my district. Left home yesterday morning in my boat, and went to Umetch in her—six miles distant. We had to contend with a head wind and heavy rain squalls, but having a strong band of rowers, we made good headway. Leaving the boat at Umetch, we proceeded on foot to our destination—about six miles further on. The road is the worst on the island, and consists of ascent and descent over rugged mountains, in many places almost perpendicular. The hands are as necessary as the feet in travelling here, and I never attempt this road without some strong sure-footed natives to assist me. While on my journey a fit of ague came on, and I was glad when we reached our destination. When I came to the house of Matthew, the teacher, I was in

a burning fever, the cold stage having passed off. I lay down, and, overcome with fatigue, fell asleep. When I awoke the fever was much abated. In the evening the sweating stage commenced, and I felt relief; so I arose, sent for the leading men of the place, and, after family worship, conversed with them to a late hour. Ethug is one of the remotest villages in my district, and my intercourse with the people is not frequent. They had many questions to ask me, and were delighted to hear many things that I told them. We talked about the creation and fall of man; the advent, death and resurrection of our Saviour; the judgment day, etc. I would gladly have heard something from them about their superstitions and former customs, but there was not time for this. I think that it was the people of this place who first saw a ship passing the island at a distance. They concluded at once that it was a Natmass, and they were in great terror. They ran in all directions, blowing large shells, hoping by this means to frighten the supposed deity. Finding that the ship did not alter her course, they collected food of various kinds as an offering to propitiate it.

"*3rd.*—This morning I awoke refreshed, but weak after yesterday's attack of ague. At an early hour I preached to a small but attentive audience. Some of the people had gone to their plantations before the sermon. The chiefs and teacher promised to speak to them about their conduct. I left Ethug, intending to make the best of my way home, as I felt unfit for duty. When we reached the village of Inyameth, on our return, I found men, women and children assembled, and anxiously awaiting my arrival. I had not made any intimation of a meeting in passing this place yesterday, but the people took it for granted that I would not pass them without a service. So we assembled in the school-house, and I preached to them. Before leaving this place, we were presented with a liberal supply of food, which the natives accompanying me divided, according to their custom, and carried away. The next village through which we passed was Ahaitchom. I was surprised and almost grieved to find the people of this place met in expectation of worship. I could not make up my mind to disappoint them, so after a short rest in the teacher's house, I preached. Here also our party was liberally supplied with food. I next came on to Umetch, where my boat was waiting

for me. I felt much exhausted, for I had fasted all day, preached three times, and travelled several miles of very bad road. I was preparing to embark, when the teacher asked me if I was not going to meet with the people before leaving. I told him that the day was far advanced, and they could not be notified, and, besides, that I was much fatigued. But, said he, 'Misi, they are here, and waiting for you.' Refusal was out of the question, and I went to the church, where we had a very interesting meeting. After worship we embarked, and having a strong and fair wind, we reached home in the evening.

"*5th.*—Came to Mr. Inglis' station this morning. The object of my visit is to assist in maturing arrangements for the visitation of Futuna and Tana by our boat. We have appointed Pita, a Samoan teacher, and some of our most trustworthy natives for the voyage.

"*6th.*—Attended a missionary meeting to-day. The meeting was convened on account of the contemplated missionary voyage. There were present a large number of persons from all parts of the island. Most of our great chiefs were there. All appeared much interested in the object of the meeting. Besides the addresses of Mr. Inglis and myself, we had appropriate and warming speeches from Abraham, Napollos, Naijio, Luka, Nohoat and Karaheth. We commended the natives about to undertake the voyage, to God in prayer, imploring His protection over them during their absence, and their safe return. The natives are now ready for their voyage, and only wait a favourable wind.

"*10th.*—The weather has been so boisterous and rainy for the last three days, that the boat could not leave, and I have been unable to return to my station. This morning the weather was fine and the wind favourable for Futuna, which was just visible in the distance. The boat was got ready for her voyage, and sailed about eleven o'clock a.m. They will, we expect, reach their destination during the night. I returned to my station to-day.

"*20th.*—A man died at Anau-un-se this week. He was a chief, and much opposed to Christianity. The heathen had assembled to strangle his wife, according to the old custom, and the instrument of death was already round her neck. As

soon as Abraham, the teacher, knew, he went to the place to save the woman. Being a man of high standing on the island, they would not injure the woman while he was there. But lest any difficulty should arise, he sent to the nearest station for help. A number of persons went to his assistance, and they watched the woman until all danger was over. More than two years have elapsed since a case of strangling has occurred, and we fondly hope that the practice is now abolished for ever. The man who died was a most obstinate heathen. A few weeks before his death he was visited by several of the Christian party, who went to converse with him, but he asserted his determination to live and die in darkness. His death has made a deep impression on the heathen, and we hope that some may be awakened to reflect.

"*24th.*—The Mission boat returned to-day from her voyage to Futuna and Tana. The tidings relating to the work of God on these islands is as favourable as we could expect. The most painful intelligence which she brings is the loss of Josefa, one of our teachers, who sailed for this island about a month ago, and has not since been heard of.

"*29th.*—H. M. S. *Herald* arrived this evening. We were glad to see her excellent captain once more, and other friends on board. She has come from the Fijis, and is now on her way to the Solomon Islands.

"*December 1st.*—Since the return of the Mission boat, the case of Futuna has caused us much anxious thought. We felt that another teacher and supplies must be sent to that island, but knew not how to send them. In this emergency, the *Herald* unexpectedly made her appearance. We stated our case to Captain Denham, who kindly offered to call at Futuna and land our teacher and supplies. Katiepa has been appointed to succeed Josefa, and is now preparing to leave. We would have scrupled to send our teacher by many vessels, but in the case of the *Herald* we have not any scruples; indeed, we regard the opportunity in the light of a privilege. The cause of Missions on these islands is not likely to suffer by the visits of ships under the command of such men as Capt. Denham. He is sensible of the influence for good or evil which his visits may have on these islands, and the conduct of his men during two visits to this island, has been such as to leave no ground of complaint.

"*2nd.*—The *Herald* sailed this morning. Mr. Inglis and I went on board to see the teacher and his wife off. The chiefs and a number of natives also went on board to bid them adieu. As the morning was fine and the breeze gentle, we remained on board some time, as our natives wished to witness the quiet, orderly and rapid process of getting a man-of-war under weigh. We then bade the teacher and his wife farewell, and took to our boats."

But all this time Josefa was alive. It was five months, however, before he was heard from. In June following Mr. G. writes:

"You will rejoice to hear that Josefa, our teacher on Futuna, whom we supposed had perished at sea, is still alive. After leaving Futuna for this island, a storm arose, which lasted for a week. Such was the violence of the wind and sea, that they could do nothing but try and keep the boat afloat. They tied all their oars together and threw them into the sea at the bow of the boat. By this expedient they succeeded in keeping her head to the sea and wind. She drifted in this way before the wind during the storm, and at its close they found themselves near the north point of New Caledonia. They then made for the Isle of Pines, a voyage of between 200 and 300 miles. After encountering innumerable dangers from the natives, they reached their destination. I saw one of the natives who was in the boat, and he says that when they were in danger, they always prayed to God for help, and He sent them deliverance. Josefa remained on the Isle of Pines until he met with a captain who kindly took him on board and landed him on Futuna. He reached home after an absence of six months."

We return to Mr. Geddie's journal:

"*December 4th.*—Sabbath.—The ordinance of the Lord's Supper was dispensed to-day. Eighteen persons, who had been baptised on Friday, sat at the Lord's table for the first time. The whole number of persons who communicated on the occasion was about eighty, sixty of whom belonged to my station. Judging from external appearances, we hope that many hearts were affected. The symbolic mode of representing the death of Christ to believers, is no less impressive to natives than it is to ourselves.

"*5th.*—Visited Anumetch, an inland settlement. Went as

far as Umetch yesterday, in my boat, and then walked into the interior. A number of natives accompanied me. After a fatiguing walk, reached our destination in the afternoon. I was surprised to see most of the people of the place collected in front of the school-house, and supposed that they had heard of my coming, though I had not sent any person to inform them. I did not intend to meet with the people until this morning, but as so many of them were on the spot, I thought that it would be losing an opportunity of doing good, to dismiss them without a service. So I told the teacher to beat the *nitai ahlaig*, while I went away, accompanied by my faithful servant Navalak, to bathe in the lovely stream which winds through the valley, and exchange my wet and muddy clothes for a clean and dry suit. Being much refreshed with my bath, I went to the school-house, and conducted worship with about 100 people. After worship I went to take a walk through the settlement, while my boys were preparing my evening meal. On my return I saw the teacher addressing a crowd of people in a very animated manner. He said, 'You would not listen to my word, but Misi has now come and told you the same thing.' I asked what was the matter. The teacher said that there had been a village quarrel, that the people were in the midst of it when we unexpectedly made our appearance, and that this was the cause of the gathering. He had used his endeavours in the morning to prevent it, but without success. In my address in the school-house, ignorant of what had occurred, I alluded among other things to this common evil, and had warned the people against it. What I said appeared to be a word in season, and the teacher was endeavouring to enforce my exhortation. In the days of heathenism, these village quarrels were often attended with bloodshed, and now since the club and spear are being laid aside, persons sometimes gratify their evil passions by the destruction of property. There was something of this in the present instance. The parties concerned were thoroughly ashamed at the exposure of their conduct. I spoke to the chief, Karahi, and told him to use his influence in preventing such quarrels in time to come, and he promised to do so.

"This morning we met for public worship at an early hour. The sun had risen high in the firmament before we saw it, as

the valley in which we were is surrounded by high and precipitous mountains. I preached in the morning to a large audience. At the close of the service I married a couple. Bidding adieu to our inland friends, I took my departure. When leaving, the chief committed a girl to my care, whom he wished Mrs. Geddie to instruct. The poor man gave her many good advices. I was much interested in listening to his parting address.

"We now shaped our course towards the sea, about eight miles distant, intending to stop at Anuggi about half way, where I had an engagement to preach. There is no road, but we follow the bed of a rapid stream, stepping from stone to stone, the water in many places dashing along at a frightful rate. This mode of travelling is full of excitement, but is not without danger. In travelling this route, I always keep some powerful natives near me to assist in case of emergency. To travel dry is out of the question, and I had several plunges before I got over the worst of the road. When we were near Anuggi, I sent the people on before me, while I remained with Navalak to wash and make my toilet at the river side. Being wet already, I went into the midst of the stream, where the water was shoal but rapid. I went to dip my head suddenly in a part covered with foam, so that I could not see the depth, and a pressure of water from above brought down my head with great force on a stone, just under the surface. I was stunned with the blow, and my forehead cut. After dressing I went to the teacher's house and laid down. By the time that the people had assembled, I felt myself much recruited, and able to preach. After worship was over we went on to Umetch, where I attended the Friday afternoon prayer meeting; then took to my boat, and with a fair wind and plenty of sail reached home this evening.

"*8th.*—Abraham has been here on a visit from Annaunse. He came accompanied by Yakanua, the most important man of that place. He is both a chief and a sacred man, which gives him a twofold influence over the people. He has been one of the greatest opposers to the introduction of Christianity into the district where he resides, but he is now favourable to it, and wishes to be taught. We cannot but regard it as an event of some interest, when such a man abandons heathenism. We

have no reason to suppose yet that he has felt the saving power of the Gospel on his heart, but he is evidently anxious to know the way of salvation. His example will soon be followed by others, for many persons in his district have long been favourable to Christianity, but dare not avow their sentiments for fear of him.

"This man has been a kind of human monster in his day. He has been probably the greatest cannibal on the island. Abraham says that there are very few children at Annaunse, and the reason is that Yakanua has killed and eaten them. But children were not his only victims—many others have fallen by his murderous club. The people of his own district were afraid to sleep in their houses at night, not knowing that they might be attacked by their bloodthirsty chief. They now rejoice that the Gospel has come to them, bringing temporal as well as spiritual salvation. Such a man would not have been permitted to live, but his person was regarded as sacred, and no one would dare to injure him. His conscience is now awakened, and he begins to think of his former deeds of blood and violence. Like Cain of old, he is the victim of distressing fears, and is ready to say, 'Every one that findeth me shall slay me.' The teacher says that he sleeps in the bush at night, fearing to sleep in his house, lest any should take revenge on him for his former deeds. What a balm must the Gospel be to the wounded spirit of such a man! It reveals a Saviour who is able to save to the uttermost." We do not know, however, that Yakanua ever gave evidence of a real change of heart.

On the 8th he wrote to the Board:—

"In addition to my ordinary missionary duties, I am busy at present printing a school book. It has been prepared by Mr. Inglis and myself with some care. It contains the alphabet in various forms, syllables, words, sentences as nearly as possible in the language of Scripture, translated passages of the Bible, the beatitudes from Matt. v. 1-12, and the Lord's Prayer. All our school books savour of a religious character, and this I think is just as it ought to be. In a letter which I recently received from the Rev. R. Armstrong, of the Sandwich Islands, when writing on the subject of education he remarks: 'The books should be *all steeped in the Gospel*, so that they can find Christ everywhere in them.' This is the prin-

ciple on which we have always acted in compiling books for this Mission."

On the 25th there died an interesting character, of whom we must give fuller particulars from an account published by Mrs. Geddie:—

"When we commenced our labours among this people, Mary Ann was a young, thoughtless heathen. She was a very interesting-looking girl, and being a high chief—the only female chief on the island—I was anxious to have her with me when I should commence my boarding school. Several times she came, and promised to live with me; but after remaining a day or two, I would see no more of her for some time.

"One morning her parents came to our house, bringing as a present a large basket of bread fruit, and asked us if we would take their daughter and take charge of her, urging as their reason for this application that they were afraid the foreigners would take her to live with them." In fact, being a likely-looking girl, the head of the sandal wood establishment had fixed his eyes on her; and at that time neither husband nor father could protect females under their care from the lust of white men. "We told them we were anxious to get a number of promising girls to live in our family, that we might instruct them, and would take her as they desired. As the parents were heathen, they could not appreciate our motives, but they wished her to remain with us, and said she was to be our child, and from that time they called her so.

"For some months after Mary Ann came to live with us she continued to be very thoughtless and unsteady, often going away and staying several days. One evening I called her and Mary—her companion, who also lived with us—into my bedroom, and had a long conversation with them. I told them I was grieved to see them so thoughtless, especially Mary Ann, and added that I had left my own home that I might teach them the Word of God, and had parted with my own child, who was very dear to me, that I might remain among them. I said I should never regret leaving my home and friends, and parting with my child, if I should have the happiness of seeing them seeking the Saviour; and that now, as my dear Charlotte had left me, they should try as much as possible to fill her place to me. They both cried very much, and said they knew what

I told them was true, and that they were very bad and dark-hearted. From this time I could see an evident difference in them both. Dear Mary Ann became quite a changed girl, and, we have every reason to suppose, a decided Christian. She tried in every way to please me and be a daughter to me. We all loved her very much, and never, as far as I can remember, had reason to reprove her.

"As she was a great chief, she was very much annoyed by the heathen chiefs. When preparations for a feast were going on especially, they insisted upon her assisting in some heathen ceremonies; but she never yielded. She and some others of our first converts were often much persecuted by the heathen, and their lives were threatened.

"About the time Mary Ann became serious, she formed an acquaintance with a young man from the other side of the island. They soon became strongly attached to each other, and, as they were both promising young people, we were pleased to see it. After Mr. Inglis settled at the other side he appointed the young man as a teacher to a distant village, and, as we knew of no obstacle to prevent, we all thought it better for him and Mary Ann to be married, that she might assist and cheer him in his labours.

"When some of the old people, who were still very dark and superstitious, learned that Mary Ann was to be married, they endeavoured to prevent it, assigning as a reason that when she was made a chief, one of the conditions was that she was never to marry. However, the good sense of the chiefs and Christian people overruled these objections. When the *John Williams* was here on a visit, the year before she went home last, they were married in the church, before a very large assembly, and immediately left for Mr. Inglis' station.

"After Mary Ann was settled in the 'land' to which they were appointed as teachers, we did not see her very often, as the place was distant and the road very bad. But she never failed to write to me by every opportunity. Her letters were very affectionate, and written in a most pious strain. In almost every one of them she thanked me for my care and instruction, and always added, 'What would I have been now, Misse, if you had not taken care of me? You are my mother, and, although I love my parents, I love you and Misi Atainaig (Mr. Geddie) better than I do them.'

"Mr. Inglis was very much pleased with our dear Mary Ann as a teacher. Last July she wrote me she was not well, from the effects of a bad cold. Her husband got medicine from Mr. Inglis, which relieved her, but did not remove the complaint, which proved to be an affection of the membrane lining the windpipe. She suffered much pain, and her strength rapidly failed. In October H. M. S. *Herald* called here. We immediately sent for Mary Ann, and consulted the doctor about her. He approved of all that Mr. Inglis and Mr. Geddie had done for her, but gave us little hope of her recovery. From this time she remained at her father's, who lives close beside us.

"In as gentle a manner as possible I told her that the doctor thought her very ill, and said it was doubtful if she would recover, and added she was in the hands of a kind heavenly Father, who, if He thought fit to restore her, was able to do so. I was surprised to hear her say, with the greatest calmness, that she did not expect to recover, and that she felt very happy at the thought of going to her Saviour. Her parents, husband, and sister, who were present, could not restrain their grief, but she remained quite composed.

"From this time I visited her daily, and read portions of Scripture to her. Mr. Geddie also visited her frequently, and prayed with her. Her strength gradually decayed, and she suffered very much from pain in her throat and severe cough. She could not swallow anything without great pain, yet she always appeared cheerful and happy. She talked a great deal to her parents, brothers and sisters, advising and urging them to be zealous and devoted to the cause of Christ. To her two sisters, who were mothers, she gave much good advice about bringing up their children. To her eldest sister, who often disputed with her husband, she talked very seriously, and told her how happy she and William—her own husband—had lived together, and urged her and her husband to follow their example, as they, too, might soon have to part and give account of themselves to God.

"One night Mr. Geddie and I were sitting beside her, thinking every minute would be her last. Appearing comparatively easy, Mr. Geddie asked her how she felt *now*, in the near prospect of death. She said she felt very happy at the thought of being soon with her Saviour, who she knew died for her sins.

She added, that often when in great pain, and as she thought just about to depart, she felt unspeakably happy at the prospect of soon being in heaven, but when she became a little better she felt disappointed. Soon after, she took her husband's hand in hers, and looking affectionately at him said, 'William, I feel very sorry for you; great is my love for you, and I would like to live for your sake, but my desire to be with Jesus is greater.'

"She lingered a week after this and suffered less pain, but she had lost the power of swallowing. On Christmas morning her husband came to me, saying Mary Ann desired to see me, that she felt different from what she had ever done, and thought she was dying. I hastened to her. She was quite sensible, but scarcely able to speak. Mr. Geddie prayed with her, and soon after she became as we all thought insensible, as she took no notice when we spoke to her. But when her husband asked her if she was resting on Jesus, she distinctly answered 'Yes.' Her face wore a calm and happy expression, and soon after this her breathing became fainter and fainter, and her spirit took its flight to that happy land where she so longed to be. She was about nineteen years of age. I never met with any native who had the same ideas of modesty and propriety that Mary Ann possessed. Mr. G. and I often remarked, after she became decidedly pious, that her views appeared quite above those of a young person brought up in heathenism."

Mr. G. says of her: "She possessed a mild and amiable disposition, which piety rendered still more amiable. There was a becoming dignity about her manner, without pride, which always commanded respect. Her former standing and personal excellences gave her a name and influence on the island which no person of her sex enjoys. We were called on last year to mourn the death of Nakoai, a young man who lived in our family for some years; and now another member of our family has been removed. Of the several young men and women who resided on our premises, none gave such decided evidence of a change of heart as the two who have been removed by death; and several, I regret to say, give no evidence of religion at all."

We resume extracts from Mr. G.'s journal:—

"*January 1st, 1855.*—By the goodness of God we have been brought to the commencement of another year. In reviewing

the past, what cause for thankfulness have we in relation to our work! Our trials have been few and our mercies great. The sacred cause in which we labour has made some progress, and Satan's kingdom trembles. Some hopeful deaths have occurred during the past year.

"I gave all my scholars new books this morning. We have recently printed a new school book, which I have been keeping in reserve for this occasion. I also presented my teachers and most advanced scholars with a small Almanac for 1855, in addition, which has been compiled to assist the natives in computing time. I need not say that these poor natives were delighted with their books.

"*3rd.*—Visited Ethug to-day, and settled Nahran-hat-aiheug and wife as teachers. The settlement is in the interior, about six miles from the sea. The way to it leads through a dense forest, with scarcely the vestige of a footpath. Without good guides, I should never have found my way. The poor people were delighted to get a teacher.

"*8th.*—This morning I set out for Imkalau in my boat, about five miles distant, accompanied by Mrs. Geddie and the children. This settlement has recently abandoned heathenism, and the people are anxious for a teacher. I was surprised and pleased to find a commodious grass school-house. We had an agreeable meeting, at the close of which I gave to those present school books, as many of them go to a neighbouring school. I promised to bring them a teacher as soon as I can find a suitable person. The last time that I visited this place, the state of things was somewhat different. The people were all heathen at that time, and fled and hid themselves on our approach. I sat down under the shade of a tree, while some of the chiefs and people who accompanied me went in search of the people. On looking round I saw a human skull on the ground beside me. I asked how it came there, knowing that the heathen always commit their dead to the sea. I was told, as I expected, that it was the skull of an enemy, who had been eaten by the people of the place. This relic of their former barbarism was missing to-day. After a time our people returned, bringing the chief and some of the people with them. We spoke to them, and urged them to forsake heathenism and receive the Gospel. They promised to consider our words, and

what we have seen to-day shows that they have done so. I left this place thankful to God for what I had seen.

"On our way home we called at Utche, to visit and examine the school. We found the people assembled, and waiting for us. The work is behind at this place, as a portion of the people have only recently embraced Christianity, and a number are still heathen. In former days the cause encountered much opposition from the people of this place, and those who were Christians dare not go to it for fear of their lives. In the various efforts which have been made to destroy this Mission, and those connected with it, the people of this place have borne a conspicuous part. Luka, the present teacher, and his wife, are diligent and faithful labourers in the cause, and are evidently doing much good. After the examination of the school I went to see Ihua, the chief, who was lying sick in his hut. He has been an invalid for two years, and is now quite blind. He is a man in the prime of life, and, before his sickness, a fine-looking native—as many of the chiefs are. He stood out against Christianity after all his brother chiefs in my district had embraced it. He now looks on his affliction as a visitation of God on account of his opposition to His cause. He has recently abandoned heathenism, and, as far as we can judge, he is sincere in his desire to know the truth, but alas! his heart is very dark. After conversation and prayer, I left him. Through his persuasion, some of his relatives have embraced Christianity.

"*11th.*—I set out early this morning for Anumetch, a settlement in the interior, distant about eight miles. I was much pleased to find an attempt made since last visit to improve the road. The people had spent the last week working on it, though the rain was almost incessant. A great work has been done, but there is still great room for improvement. Instead of stepping from stone to stone along the bed of a rapid stream, at considerable risk, the stones have been gathered and made into level paths along the banks; and wherever the land would admit, the river has been left and the path continued through the bush. The science of road-making is but little understood here, but it must now be practised. The introduction of the Gospel has brought along with it the reign of peace, and uninterrupted intercourse now exists around the whole island. I

reached Anumetch with less than usual fatigue. The work at this place is in an advancing state. Since my last visit several persons have given up heathenism. The day was very rainy, but we had a large meeting of the people.

"Leaving Anumetch I returned to Anuggi, where I had previously given notice of a meeting. I met Mrs. Geddie and the children at this place. The young men of Umetch had made a rude palanquin to carry them, and had brought them thus far, a distance of four miles. Mrs. G. was anxious to see the place and meet with the women, and these were her inducements for going. The sight of a white woman and children in the interior was a novelty, and produced quite a pleasing excitement among the natives. By persons who have lived only in a Christian land, the beneficial results of female visitation in such a land as this can scarcely be estimated. If women on these islands are ever raised from their deep degradation, it will be in a great measure through the instrumentality of the missionary's wife. And as female influence in all lands has so much to do with formation of society, the more that can be done for the improvement of the sex the better. After examining the school at Anuggi and addressing the people, we returned to Umetch, and reached the teacher's house in the evening.

"*14th.*—Sabbath.—Spent this day at Umetch. The people, knowing that I intended to spend the Sabbath here, assembled from other settlements, and we had a large meeting. Lecture, Matt. v. 1-11; sermon, Psa. ix. 17. The people listened with much attention to the preaching of the Gospel. May God open their dark hearts to receive the truth in the love of it! In the evening I attended and examined the Sabbath school. Sakaio, the teacher, assisted by Karaheth and Yiapai, the two chiefs of the place, who are Church members, and some other active men, is doing much good.

"There are few places on this island where the change effected by Christianity is so visible as at Umetch. Even in the days of heathenism, the people of this place were noted by their countrymen for their superior wickedness. This may be accounted for from the fact that some of their leading men were persons of much energy of character, which unhappily took a wrong direction.

"In former days I made many Sabbath visits to this place, and after ineffectual efforts to collect the people, have returned home discouraged, but not despairing. The people were fighting, or feasting, or fishing, or working on their plantations, or unwilling to hear the Gospel. But now, on the Sabbath day, books take the place of the club, the *nirak* for digging, and the fishing apparatus; and when the people assemble it is to worship God.

"*15th.*—Left Umetch this morning to return home. Visited the school at Anauiac on my way. Stationed Matthew and his wife at this place. They succeed Yalith, whose time is up, and whom I will settle elsewhere. Thence proceeded to Aniblithai, and visited and examined the school under the charge of Kota and wife. Leaving this place we returned home, after an absence of six days. Many natives were assembled on the shore to welcome us. The state of the schools and the general progress of the work, is such as to cause us to thank God and take courage."

In regard to this system of visitation he says :—

"The natives are like children, and require constant oversight and watchfulness. If a village is left unvisited for a few months, the natives are apt to become lukewarm. Our teachers and scholars also require the wholesome stimulus of an occasional visit. My plan is to visit the whole of my district once in three months, for the purpose of preaching and examining the schools. These visitations are very beneficial to my own health, as they afford a wholesome relaxation from my more sedentary occupations at home. While they are, as I trust, profitable to the people, they are always pleasing to me. The more that I go among these natives, the more does my heart warm towards them; and with all their degradation they are an interesting branch of the human family. The natives are always glad to see me, and give me a most hearty welcome wherever I go. I often contrast visitation now with what it was in the days that are past, and feel thankful to God for the change. My visits were then undertaken in obedience to the stern voice of duty, and frequently at a considerable risk. I have many times, when I drew near my intended destination, paused and meditated the prudence and propriety of landing. Before venturing on shore, I have watched the eye, countenance, and motions of the crowds of naked, painted and armed

savages before me, to see if I could discover in these anything that would indicate intentions, friendly or hostile. But wherever I go now a cheerful and happy group are ready to meet me. Men, women and children crowd around me with every demonstration of good feeling; and if Mrs. Geddie and the children should happen to be with me, the scene is still more exciting. And the person would be regarded as a heathen, who did not shake hands with every one of us, and greet us with the friendly salutation, '*Ak aiheng vai yeg.*' In visiting, I always select a few of the Church members to go along with me, who, in their intercourse with their countrymen, may help to scatter the good seed. But when it is known that I am going abroad, others besides those whom I select accompany me, and our party sometimes increases to fifty or one hundred persons. I do not encourage this, neither can I, in the present circumstances of the island, say anything against it. The people, from time immemorial, have been hateful and hating one another, and a person could not venture any distance from home with safety. They are now delighted with the new order of things introduced by the Gospel, and they are pleased when they have an opportunity of going from one place to another. Mutual and friendly intercourse between those who in the days of darkness were mortal enemies, must generate kindly feelings, and sink into deeper oblivion old animosities."

"*16th.*—A number of Christian natives from various parts of the island visited the heathen settlement of Inwaitchipthav to-day. The occasion of this visit was as follows: A small party of Christians from Aneito went to this place yesterday to visit their heathen countrymen. They were rudely attacked with stones and spears, and one of their number severely injured. The party narrowly escaped with their lives. Intelligence of the outrage soon spread, and a visit to the offending district was resolved on by the friends of the injured party. Nothing more was contemplated by the visit than to talk kindly to the people, and warn them against all acts of violence in future. Instead of all going to the place in a quiet and orderly manner, a number of wild fellows from remote parts of the island, glad of an excuse to do mischief, set off in the night and were at the place before the better-disposed natives had left home. The people were terrified when they saw them, and fled to the mountains. They now commenced

destroying taro, bananas, sugar cane, etc., and collected a large quantity of property to carry away. These outrages were committed before the body of the people arrived, who strongly disapproved of their conduct, and remonstrated with them on account of it. They recovered most of the property which had been taken, and left it for the owners. They also protected from insult and harsh treatment a few natives, whom they found in their lurking places. The object of the visit was defeated by the imprudence of those who went before, as the people could not be found whom they wished to see. We deeply lament that such an untoward event should have occurred. Since the introduction of Christianity into this island those who have abandoned heathenism have suffered much persecution; but this is the first instance in which the conduct of enemies has been resented. The forbearance of the Christian party has been remarkable, and the heathen have regarded them as persons who did not revenge evil.

"The settlement of Inwaitchipthav is the only place of any importance on the island where Christianity has not been embraced. Many sacred men reside there, who pretend to supernatural powers. The elements, they say, are subject to their control, and they profess to command wind, rain, etc., at pleasure. A desire, perhaps, to show how little they feared these men, impelled some of the natives to outrages which would not otherwise have been committed. Among other acts of the day, the sacred spots and groves were desecrated, and objects of worship destroyed and scattered to the winds. The people, I doubt not, will mourn the loss of their gods more than anything else."

Writing on July 27th, at the close of his seventh year's labour, he thus describes the state of the work:

"Since the close of last year, several books of small size have been printed. The following is a list of them:

	Size.	Number.	No. Pages.
Elementary School Book . . .	12 pages.	4,000	48,000
Catechism	12 "	4,000	48,000
Hymn Book	12 "	4,000	48,000
Almanac	4 "	500	2,000
Book in Futuna Language . . .	8 "	1,000	8,000
Scripture Extracts	8 "	1,000	8,000
Total			162,000

"The public ordinances of religion are ordinarily attended on the Sabbath day by four or five hundred persons. On special occasions it is much greater. At our last communion, a few weeks ago, about twelve hundred persons were present; our new church would not contain them, and many remained outside. The attention with which the natives listen to the preaching of the Gospel is very encouraging. I trust that not a few are growing in the knowledge of Divine things.

"Our infant Church is, I trust, in a hopeful state. The number of members is about sixty at present. There has not been any increase for several months. This delay has been designed on my part. The whole responsibility of admitting members, and exercising over them a watchful care, has hitherto devolved on me. This, with my other duties, is more than I can now overtake with any degree of satisfaction. I feel that the time has come when the aid of elders should be called in; and yet I know not where suitable men can be found for so sacred and responsible an office. I had my attention fixed on three of our most advanced and consistent Church members; but two of them I have consented to part with for the Tana Mission. Others, I trust, may be raised up by God to take their place.

"I have a weekly class for candidates for Church membership, at which about twenty persons attend. Some of these have been in attendance for about a twelvemonth, others a few months only. In some of the candidates I have a degree of satisfaction; in others, less. The subject of receiving converts from heathenism into the Christian Church is one of much difficulty. There is a danger of making the door of admission too narrow, and there is also a danger of opening it too wide. When too much is required of converts from heathenism before they are brought into the fold of Christ, there is a danger of discouragement and apathy; and, on the other hand, to admit persons too freely must injure the character of Christianity, and retard its progress in the end. Our general practice has been to receive applicants, when they have given hopeful evidence of a change of heart and life, even though they did not possess that amount of scriptural knowledge that would have been considered desirable in more advanced Christian communities. Our members at best are but babes in grace, and in the know-

ledge of divine things. In addition to other means for their improvement, I have a weekly meeting with them, conducted on the principle of a Bible class.

"Our Church members, as a whole, are consistent in their conduct. They seem to feel the new position in which their connection with the Church places them. We have been called on to exercise discipline in three cases only, since the formation of the Church. This is the more remarkable, when we consider how recently this island has been the scene of every revolting crime. It is proper to say, however, that our natives are exposed to comparatively few temptations at present. Their heathen countrymen are few in number, and have long since ceased to persecute, and our own countrymen who find their way here have not the power to seduce to evil as they once did. A season of trial might prove disastrous to the profession of some who now promise well."

As to the work on the neighbouring islands, painful intelligence had been received from Erromanga. Of twelve Samoans —eight of whom were adults, and four children—who had been landed there in October previous, six had died and five came to Aneiteum, leaving only one with the teachers formerly stationed there.

In June, a boat manned by Pita and six natives was sent to visit Futuna and Tana. On both they found the state of the work as encouraging as they had any reason to expect. The first was divided into seven districts, under as many chiefs, of whom two had renounced heathenism and were seeking Christian instruction, three were anxious to have teachers, and the other two were opposed. At Tana they found the teachers much encouraged in their work, and a number favourable to the new religion. At Port Resolution earnest requests were made for teachers, and on the south side of the island, where the teachers are stationed, when the boat arrived "the natives assembled in great numbers, and were glad to see them. As soon as they approached the shore, knowing that it was the missionary boat, they rushed into the water, seized and carried it, and everything in it, except the crew, some distance inland. Orders were then given that no injury was to be done to the boat, and nothing to be stolen from it, as it was sacred. Our natives found the teachers and their wives well. They have

been most kindly treated by the natives. They were in good spirits, and liked the land very much. Their acquaintance with the language is very limited, and they can do but little to instruct the people. They are much respected by the Tanese for their work's sake. On one occasion, when a fight was going to take place between two neighbouring tribes, the natives would not let the teachers leave their house, lest any harm should befall them; and it was also agreed that the fighting ground should be at a distance from the house erected for the worship of God."

On the return of the boat, it was resolved to strengthen both Missions by additional teachers. For this purpose Filip was chosen for Futuna, and Abraham and Nimtiwan, both high chiefs, for Port Resolution.

We may here observe that nothing is more remarkable among the recent converts from heathenism among these islanders, than the readiness with which they give themselves to the work of extending the Gospel among savage tribes around, even when this involves serious toil and danger. In knowledge they will not compare with the members of our home churches, and, it must be added, are in many respects of lower moral tone. But in the simple faith in which they surrender themselves to the work, and the cheerful readiness with which they make any required sacrifice, they utterly put to shame the members of our home churches. To endure hardship in this cause is looked on as a matter of course, and every member of the Church is ready, when called, to go abroad. The missionaries never require to seek for men, but only to select those that they deem best qualified.

The men thus sent out as teachers were admittedly men of small attainments, as we might expect where they had been so lately in the lowest heathenism, and had yet only one book of Scripture in their own language. It was only in the expectation of missionaries coming to occupy the field, and with the view of preparing the way for them, that they were now sent forth. "Without this assurance," Mr. G. writes, "we would have paused before attempting what we have done. The native teachers, I believe, are in general men of piety, but they are wanting in the knowledge, discrimination of character, prudence and energy essential to the successful prosecution of Christian

Missions in new and arduous fields of labour. Then they are exposed to sickness, and also to dangers of a moral and more serious nature. When teachers are left long alone, their piety is apt to suffer, and their interest in their work declines. But while I write this, do not suppose that I lightly regard the value of native agency. In most cases Christian missionaries on these islands should be preceded by them. All that I maintain is that they should not be left too long on their own resources."

With this extension of the work, and considering the difficulty, and even danger, of communication by boat, the missionaries were now led to appeal to their respective Churches to furnish them with a small vessel. This they considered necessary, in order that they might, by frequent visitations, aid and encourage the native teachers, who were still but as babes in knowledge and grace. It was also deemed desirable that there should be safe and friendly intercourse between the islands, and in the expectation of missionaries being settled on other islands, it was important to have the means of communication with them. It was thought that the children of the Presbyterian Church of Nova Scotia and the Reformed Presbyterian Church of Scotland might raise the amount necessary for the purpose.

The next few months present scarcely anything of special interest. Several letters seem not to have come to hand. Those received show that the work was moving quietly onward. As to himself, he says: "I think I may say that I never have repented, and never will regret, my devotement to the missionary work. If I feel uncomfortable at any time, this feeling arises from a consciousness of my utter unworthiness and unfitness for it. I love the work in which I am engaged, and while health is spared to me I shall never relinquish it.

"I am sorry to learn that my occasional attacks of fever and ague have caused solicitude on my behalf. I thought it proper to mention them, that missionaries coming might not be deceived about the climate. Had I known better, I might have suffered less, and, I doubt not, our experience will be beneficial to others. But you are mistaken if you suppose I am broken down with fever and ague, or that my constitution has been seriously affected by them. I feel about

as vigorous to-day as when I landed on this island. But I now begin to see the important bearing that health has on the cause of Missions on these islands, and I shall henceforth regard it as a sacred duty to avoid unnecessary exposure, and use all proper means for its preservation."

On the 2nd of January, 1856, he writes:

"The missionary work goes surely and hopefully on. The island at present is in an interesting state. The transition from darkness to light becomes more evident. The Aneiteumese are, under the means of grace, becoming a Christian people. Many, no doubt, have but a form of godliness, without feeling its power on their hearts. Nevertheless, we have reason to hope that not a few have been born again. What cause for thankfulness that God has caused His Word to triumph on an island which, until recently, was the scene of horrid cruelties, and the worst abominations!

"Our teachers are religious instructors, as well as schoolmasters. On some of my visitations, I have been led by circumstances to station two teachers at one place, one of whom takes charge of the school, and the other of the people at large, whom he is expected to visit, admonish, reprove when needed, and seek out the heathen where they can be found. The latter person is always a member of the Church, and a man of standing among the people. Some of the highest chiefs in my district are thus employed. The arrangement appears to work well in the present circumstances of the people. I expect this year to have twenty-four teachers settled in my district, exclusive of the two Samoans and those who assist at the station where I reside. Mr. Inglis employs about the same number in his division of the island.

"The natives at the out-stations around the island are busily employed making plastered buildings to answer the double purpose of church and school-house. Some of them are completed, and have been opened, and others are in course of erection. Few persons unacquainted with the state of the islands can form a just conception of the labour of building to the natives. The wood used is all carried by men, and it must often be taken a distance of several miles. The lime and sand must also be carried a considerable distance at times. A house is now going up at one of my inland stations, and the

lime and sand for it is carried by men and women a distance of eight miles. In the course of a few months our little island will be dotted with at least twenty-five snow white buildings devoted to the worship of the true God. Building, and other public work connected with the Mission, Mr. Inglis and I are of opinion will do good at the present early stage of the work. These give to Christianity an importance, in the estimation of a simple-minded and barbarous people, which cannot fail to be beneficial; they also occupy the minds of the people to such an extent that they have neither time nor inclination for feasting and other usages common in the days of heathenism; and we have always observed a marked increase in attendance on Sabbath and week-day instructions where good houses have been erected.

"The building for our native teachers' institution has been commenced at Mr. Inglis' station. It will be a frame building, plastered inside and out; the dimensions, seventy feet long by upwards of twenty feet in width. The wood was procured at my station and floated round the island by water. The natives from all parts of the island have assisted in collecting the materials. I expect that the building will be completed without expense to either of our churches. I am glad to say that the natives ever show a readiness to aid in all work connected with the Mission. In any object connected with the Mission we have only to state our wishes to the natives, and, if need be, a thousand willing hearts are ready to work on either side of the island. Many I believe regard it as a privilege and duty to aid the cause of God as well as they can. Nor is it surprising that those who have been but recently rescued from the awful abyss of heathenism should feel their obligation to Christianity, which has been the means of their deliverance. It is highly probable that this sense of obligation will not be felt so sensibly by the next generation, though they may excel their forefathers in Christian attainments."

On the 26th May he writes: "There has been much sickness among the natives this year, and many deaths. Not a few have given hopeful evidence on their death beds that they have not received the grace of God in vain. Within the last month two young men have died in our neighbourhood.

Death had no terrors to them. They died expressing their firm reliance on Christ, and exhorted those around them to seek more earnestly the Word of God, which had been so precious to them. Neither of these young men had been baptized. We hope therefore that there is much true piety among those who are not in the Church, as well as among those who are in it."

The same month two chiefs, Nohoat and Napollos, were sent to visit the Missions on Tana. They returned bringing favourable reports of the disposition of the people toward the Gospel. They also brought back twenty-four Tanese, who came to see the change which Christianity had made on the island. As Waihit's wife was sick, they also brought them back with a chief and ten natives of Futuna. "To improve their visit to this island, Mr. Inglis and I made a journey round it, accompanied by them and nearly all our chiefs and teachers. Our journey occupied four days, and, the weather being good, was pleasant. We were kindly received at the several villages through which we passed. Food was provided in such abundance that the strangers said they could only look at it. We were much pleased at the liberal supply of food, as it will no doubt have a good moral effect on our visitors. One great objection to Christianity on these islands is the fear of famine, as the gods worshipped by the natives are supposed to make the food. They have now seen that on Aneiteum food is much more plentiful than it was in the days of heathenism. In addition to food, there were collections of property at several places, consisting of mats, women's dresses, tortoiseshell ear-rings, beads, etc., which were given to the strangers. Nothing surprised the natives of Tana and Futuna more than the peace which prevails throughout this island, as in their own lands it is not safe for a person to venture beyond the boundaries of his own district. When we completed our visitation of the island, a missionary meeting was held at my station, at which persons from all parts of the island attended. To make the meeting as impressive as possible, about a hundred objects of religious worship, surrendered by the natives of this island, were exhibited, and also a quantity of spears and clubs. The Tanese and Futunese expressed their wonder that the people of this island had the courage to give up their gods,

and said they now saw what they had only heard of before. The meeting was addressed in the language of Aneiteum by Mr. Inglis and myself; in that of Tana by Nohoat; and Waihit spoke to the Futunese in their own dialect. The strangers said that after what they had seen and heard on this island they were convinced of the folly of their own superstitions, and that they would embrace Christianity, and endeavour to persuade their countrymen to join them."

Chapter XVI.

BUILDING UP AND EXTENSION.

1856–60.

WE have traced somewhat minutely the progress of the work to this point, when now the mass of the population had renounced heathenism and were becoming a Christian people, and the real heathen were reduced to a small number scattered through the island, and even these had abandoned the worst practices of their old system. "The temporal advantages of Christianity," Mr. G. writes about this time, "are becoming extensively felt throughout the island. With the security of life and property which the Gospel has introduced, the spirit of industry is being awakened among the natives. Neat and comfortable grass-houses are now supplanting the hovels in which they formerly lived, and the soil is now cultivated to an extent before unknown. The natives now raise an abundant supply of food for their own use, and the time is not far distant, when they will have a surplus to dispose of to vessels calling at the island. In the days of heathenism, when a man planted, if his food escaped the spoliation of an enemy, it was almost certain to be *tabued* by the chief for a feast."

But a great work still remained to be done. The best of the people were still very imperfectly informed, and many, according to the standard of any Christian land, were grossly ignorant, and still of low moral tone. "If you saw," says Mr. G., "our island as it *was*, and as it *is*, you would say that a great work has been done; but you would also say that a great work still remains to be accomplished. A hopeful beginning has been made on Aneiteum, but after all it is only a beginning. The native converts are as yet the merest children. Their knowledge is necessarily limited, and their faith rests more on

the word of man than on the Word of God, which they possess only to a very small extent in their own language. The missionaries sustain much the same relation to them that the parent does to his children. And though, in the ardour of their newly-awakened zeal, they are ready to say—'All that the Lord hath said will we do, and be obedient;' yet, were the influence of the missionary withdrawn, they would readily fall before temptation, and many would return to their former bondage. The intellectual and moral elevation of a nation is not the work of a few years, but of generations."

Again he says: "Though we have much to encourage us in our work, we meet with developments of character which awaken our solicitude, and convince us that though heathenism and its worst abominations have been overthrown, a great work still remains to be done. Many of the awful traces of heathenism are still to be found amongst those who have professedly given it up. It would be too much to expect an elevated Christianity among a people familiar, from the very dawn of their existence, with the darkest crimes and abominations which debase the nature of man, and just emerging from them. The various sins forbidden by the divine law, and which from our earliest years we have been taught to regard with a kind of instinctive abhorrence, they have never viewed as sins at all, and they were of every-day occurrence. And though they now abstain from these as offensive to God and inconsistent with their Christian character, yet their view of the moral turpitude of sin appears to be more defective than ours, and hence they readily fall into it."

The Mission might be now said to be entering on its second stage, which is pronounced by Bishop Patteson the most difficult of the two—the building up, in Christian knowledge and virtue, of a people till lately sunk in the lowest degradation of heathenism. For this purpose all the agencies deemed most suitable were diligently plied, as they have been already described, and for the next four years the work went steadily forward. But the labours of the missionaries were now more of a routine character, and do not present such striking incidents as before. We have no journals of this period. To an appeal of the Secretary of the Board, he says: "I have little time to write journals, and much less to transcribe them."

We shall therefore, in this chapter, simply note the leading events, generally quoting his letters. On the 22nd August he thus writes :—

"You will learn, I trust with satisfaction, that we have recently ordained deacons in our infant Church. Five men were elected by the Church members, and solemnly set apart to this office. Their names are Simiona, Karaheth, Topoe, Navalak and Neiken. The selection is the best that could have been made, and meets with my cordial approbation. Among the occasions for this class of office-bearers in the Church, I may mention the care of widows. In the days of heathenism, widows, as you are aware, were strangled, and the property of the deceased husband was usually claimed by his friends. The Gospel has abolished the practice of strangulation, but as yet the claim of widows to the property of their husbands is scarcely recognized, so that some guardianship of them is needful. This guardianship, however, is not usually of long duration, for the disproportion between the sexes on this island is so great, that if a woman continues long a widow the fault is her own. I feel thankful that we have now a few trustworthy men to attend to the temporalities of the Church, as this will relieve me of some anxiety and trouble. Mr. Inglis expects also to ordain deacons in his district at no distant period. I mentioned in a former letter that we had in prospect the appointment of ruling elders; but, after deliberation, Mr. Inglis and I resolved to delay until more of God's Word is in the hands of the natives. In everything connected with the organization of a Christian Church among a new and untried race, caution is desirable. It is better to do a little in the right direction, than to attempt too much and be compelled to retrace our steps.

"On the subject of education I have not much to report. Our schools, I am glad to say, are well attended. The entire Christian population are our scholars. Persons of all ages, from young children to men and women of seventy years old, may be seen going to school every morning at sunrise."

In another letter he mentions that some of the old could never learn to read, but still he thinks it well for them to attend, as they learn something orally.

"In my district there are twenty-three schools in operation,

supplied by twenty-six teachers, who, with four exceptions, are married men. A large proportion of those who attend the schools can read. The valuable case of writing paper, slates, etc., which you sent, has given a great impulse to the cause of education in the schools under my charge. In addition to the common schools in operation throughout the island, there is an afternoon class, conducted by Mrs. Geddie and myself, composed of young men and women of promise, from different parts of my district. The number who attend is about sixty, some of them married persons. The branches taught are, reading, writing, arithmetic, and we are now about to add geography. This latter branch will open up a new region of thought to the natives. In the days of darkness they knew of the existence of Tana, Futuna and Aniwa, and they had heard of Erromanga, and these islands they thought composed the whole earth. I design to begin by teaching the geography of the island, next that of the group, afterwards the geography of the Pacific Islands, and gradually rise to the geography of the world. The natives are the merest children, and their views must be expanded by degrees."

In June Mrs. G. had had a severe attack of illness which alarmed them. When she was recovering, but still delicate, a captain sailing among the islands offered them a passage to Mare, which they thankfully accepted. They spent some days pleasantly with the brethren there, rejoicing in seeing the remarkable success of the Gospel among the natives, yet also seeing the first encroachments of the French, who had now declared their sovereignty over the Loyalty Islands. Mrs. Geddie's health was much improved by the voyage, and when he wrote on the 26th August, her health was quite restored.

"I regret to learn that your long-continued appeal for help for these islands has not been more successful. This matter is very serious, and may well cause us to tremble for the permanency of the work to which we have solemnly pledged ourselves. The responsibility of becoming a missionary to the heathen seems to many persons so great that they dare not undertake it, and this perhaps is the reason why some who might be expected to engage in it decline. But it ought not to be forgotten that the responsibility of declining, when the heathen loudly calls for help, is equally great."

On the 22nd September he writes:—

"It will be pleasing to the friends of the cause at home to know that their contributions of clothing, etc., has enabled us to enlarge our operations to an extent that we could not have done without them. There are on this island at present twenty-two married teachers and four unmarried, supported entirely by the contributions sent from home, and also four families engaged in the missionary work on the islands of Tana and Futuna. Mr. Inglis supports about the same number by contributions sent to him from Scotland and New Zealand.

"During a recent visit to Mr. Inglis, I had the honour, in conjunction with him, of presenting to each of the chiefs of this island a beautiful red shirt, the gift of ladies in Scotland. The present was given as an expression of the satisfaction of the donors, for a law passed by our chiefs to prevent the sale of native women for licentious purposes. We met in the church, as being the most convenient place for our purpose. Mr. Creagh, from Mare, was with us on the occasion. Mr. Inglis and I had previously written the names of the chiefs in our respective districts. We read a name alternately from our lists, and as each man's name was announced, he came forward to the platform where we stood, and Mr. Creagh handed him a shirt. About fifty shirts were distributed in this way. Our chiefs were much pleased with the present, but more pleased that their conduct in passing so salutary a law was noticed by friends so distant. I feel glad at what the ladies in Scotland have done, as I am sure the moral effect on this island will be good. Whatever becomes of other laws, the act, which has elicited such satisfaction in *Beretania*, will never become a dead letter on Aneiteum while the present chiefs rule in the land. As far as I am aware, only one instance has occurred in which the act, by a large interpretation of it, has been violated. The guilty party—a woman—as a punishment was banished to another part of the island, with an injunction from the chiefs never more to show her face at the harbour. We have recently felt the beneficial effects of the law in the case of a Sydney whaler, now lying at anchor in the harbour. The crew have been ranging the island for miles around in search of women, but have met with repulse everywhere. The property offered by them as an in-

ducement to sin has been thrown at them by the indignant females. Such a state of things is the result of civil legislation, as well as of Christian instruction. It would be unreasonable to expect, as a general rule, high moral feeling among a people where, a few years ago, virtue was unknown. The missionaries are of course blamed for the present state of things, and the poor sailors go about uttering against us the most awful curses. We disregard, but lament, this impotent rage. Bad as missionaries are in the estimation of these reckless men, they are the first to whom they repair in their troubles. On board of this vessel there are three invalids, whom by request I have visited, for which they seem to be grateful. I have also succeeded in distributing five English and one Chinese New Testament among the crew—a most ruffianly-looking set of men.

"There is at present an anti-tobacco movement on this island. The practice of smoking is universal on the islands of the Pacific which European vessels visit. Among natives especially, who in most cases indulge in the practice without restraint, it is a great evil. When the habit is once formed, they seem to care little about instruction, clothing, or anything that is good and useful to them. Some of our best natives, a considerable time ago, convinced of the evil, gave up the use of tobacco themselves, and persuaded several of their countrymen to do so also. Mr. Inglis and I approved of their conduct, but left the matter in a great measure with the natives themselves. I have witnessed of late so much of the evils of smoking in my own district, which being at the harbour is most exposed, that I have felt it my duty to abandon a neutral position. I began the work of reformation among the young men on my own premises, none of whom are now smokers. I next spoke to my teachers on the subject, and was glad to find that, without exception, they were anti-tobacconists. I afterwards brought the subject before the Church members, and gave them distinctly to understand that their using tobacco would not subject them to any ecclesiastical discipline, yet strongly urged them for their own sakes, and as an example to others, to give it up, and I am happy to add that they have complied with the advice given without a dissenting voice. I last of all sent the Church members to visit every

village in my district, and advise their countrymen to abandon a habit which experience has shown to be a great barrier to their religious and moral improvement, and the result has been that the visiting party have come home loaded with pipes and tobacco. I design to visit Mr. Inglis in a few days, and will take along with me the pipes and tobacco collected in my district. And when the natives on his side of the island see what has been done here, the habit of smoking, I doubt not, will be almost entirely abolished on Aneiteum in a few weeks. Our natives will do anything that we tell them, provided we give them good reasons for our advice; and in the present instance we have only to point to the persons who neglect our schools, disregard the ordinances of religion, go about with little clothing or perhaps none at all, and leave their families to embark in vessels to go they know not where, and tell them these are the tobacco smokers, and this is enough. It is more than probable that many will again smoke, especially if exposed to temptation, but in the meantime the evil has received a salutary check. I may add that some of our brethren on the eastern islands will not admit persons to church membership who use tobacco."

We may mention also that a similar movement took place in regard to the use of kava, and for the more effectual suppression of the evil, it was resolved to eradicate the plant from the island. This, as he was accustomed to say, was striking at the root of the evil. It was thought they had done so completely, but in 1881 Mr. Annand writes, that it was still found, and its use had revived so much as to render a second movement necessary for its suppression.

"Our island is again visited by white men. For some years past our foreign population consisted of two Tahitians and one English and one American sailor, all of whom are married to native women. We have now two sandal wood establishments on the island, with five vessels attached to them. What effect the presence of our own countrymen on this island will have on the missionary work remains to be seen. The only evil of which we have yet to complain is the drawing away of some of our young men to a seafaring life. The natives of the islands being accustomed to the sea from their earliest years, seem to have a natural inclination for it, and they make good seamen.

In this part of the world, where seamen's wages are enormous, it is a great object to captains to get a few natives among their crews. In the sandal wood vessels they are almost indispensable, for on some of the islands white men can scarcely venture ashore without taking fever and ague. We have less objection to their going in sandal wood than in other vessels, because they are not entirely removed from our guardianship, but we regret to see them go to sea at all.

"I ought to mention to you the kindness of R. Towns, Esq., one of the merchant princes of Sydney, to this Mission. He is the owner of between 40 and 50 ships, several of which are employed in these seas. His instructions to his captains are to be kind to missionaries wherever they meet them, and to do nothing to frustrate their labours. I may state that our supplies usually come from Sydney in his vessels, and in one or two cases they have called at the island expressly to land them, when bound elsewhere. In no instance has he charged freight for my supplies. We are under no ordinary obligations to him for his kindness."

In the beginning of November, he writes that the last sheet of the Gospel by Matthew had just been printed, being the first *entire* portion of Scripture which had issued from the Aneiteum press, and that he intended to proceed with the Gospel by John as soon as he had finished a school book, the Book of Jonah, and a calendar for 1857, which were ready for the press.

In February, 1857, he mentions the visit of natives from other islands, who were much impressed by what they saw on Aneiteum; among others the highest chief on the island of Aniwa. This island is low and small, and was supposed to contain 600 inhabitants. Two teachers had just been set apart for the island, and thus the way was providentially opened for them. In regard to these efforts, he says:

"Our natives seem to take a deep interest in the evangelization of the neighbouring islands. They are now preparing to make a contribution for the work of God in the lands of darkness, when the *John Williams* arrives. They cannot give money, because they have none, but they will give what they can. The contribution will consist of cinet for making the houses of missionaries and teachers, mats, and women's native

dresses. After giving teachers what they need of the above articles, the surplus will be given to the chiefs and people among whom they are located. All the teachers and their wives in my district are now employed in making mats for Mr. Gordon's house, and I have no doubt but he will be furnished with a supply that will last for years to come.

"It is probable that six or seven additional teachers will be sent to the neighbouring islands from Aneiteum, when the *John Williams* arrives. Though we have already parted with some of our best natives for foreign labour, the cause at home appears not to have suffered by the loss, for God has raised up others to take their place. I have no fear that our island will become spiritually impoverished by our endeavouring to extend to others the blessings of salvation."

In the same month a sad case of strangling occurred. Mr. G. thus describes the affair: "In a remote inland district, where the people were nearly all heathen, a woman was strangled by her own two sons, on the occasion of the death of a child of one of them. The deed was done at midnight, and the bodies of the child and grandmother were carried to the sea, and thrown into it according to the old custom. As no case of strangulation had occurred on the island for nearly four years, it was supposed that the practice was entirely abolished. The whole island was thrown into a state of excitement as soon as the deed was known. The chiefs agreed to hold a meeting at the place, and punish the murderers, and Mr. Inglis and I were decidedly of opinion that an act so unnatural and cruel in itself, and so outrageous to the principles and feelings of almost the entire population, should not be overlooked; but we took a pledge from the chiefs that no injury should be done to the persons of the murderers. On the day appointed the chiefs met, but the criminals fled to the bush and hid themselves. After a day's search one was discovered, and the other surrendered himself. They confessed their guilt, but pleaded the darkness of their hearts as an excuse. As a punishment, they were tied hands and feet for a time, their long hair cut off, their houses pulled down and burned, and a fine of mats, etc., imposed; their plantations were left untouched. The poor men felt thankful to the chiefs for their leniency towards them. All the heathen in the place

were assembled on the occasion, and the chiefs had a good opportunity of talking with them on the subject of Christianity, and urged them to give up heathenism, which they promised to do. They consented to receive a teacher, and declared their intention of henceforth attending on the means of grace. I have since learned from Mr. Inglis, in whose district the affair took place, that they attend church on the Sabbath-day, though they are a long way from it. Thus has this very sad event led to the breaking up of this last stronghold of heathenism on Aneiteum." We may just add, that this was the last case of strangling on the island.

But towards the close of April, a tragic scene occurred at a small inland village, where the remains of heathenism still lingered. A young man had been sick and became delirious. His relatives believed that he was possessed of the devil, and, under the influence of this delusion, his own brothers and others took him and threw him into the river. The poor fellow struggled to ascend the bank of the river, but was pushed back by his deluded murderers into the stream and was drowned. The chiefs assembled on this, as on the strangling occasion, and punished the perpetrators of the deed in the same way.

Again he writes on the 22nd April:—

"The building for our Educational Institution has been completed. It was planned by Mr. Inglis, and built by the natives under his superintendence. It is an imposing house of seventy feet long by twenty-one feet wide, and contains a spacious and well-fitted-up class room, with other suitable apartments. The institution will be under Mr. Inglis' direction, who is eminently qualified for so important a position.

"The Lord's Supper was dispensed at my station last week. It was perhaps our most solemn and impressive season of communion on the island. About fourteen hundred assembled on the occasion. The number of Church members on our roll is one hundred, exclusive of those who have gone to heathen islands as teachers. The number in communion in Mr. Inglis' district is between seventy and eighty. The conduct of the Church members at both stations is in general satisfactory. Cases of backsliding are much less frequent than might have been expected among persons who have so recently been rescued

from the awful abyss of heathenism, and who from their earliest years have been familiar with its abominations."

In the same letter he mentions that there were two parties of natives of Tana on Aneiteum. One from the north end was left by a sandal wood vessel. Just the day before he wrote, one of his best teachers, named Tho, whom it was intended to send with them, was unfortunately drowned. The other party came from the south end in a canoe expressly to get teachers, and brought a pig to buy one. Of course their desire for teachers was not a very enlightened or spiritual one; but what would missionaries, who have since laboured on the field, have not been willing to give to have found the natives in the same state of mind?

In June arrived the little schooner *John Knox*, which had been built in answer to the appeal of the missionaries. The funds had been furnished by the children of the Presbyterian Church of Nova Scotia and of the R. P. Church of Scotland, with additional contributions from the Church in New Zealand. The quota of the above-mentioned churches was £150 sterling, and in both cases a sum in excess was raised without difficulty. She was built in Scotland, and being only twelve and a half tons measurement, she was shipped on board another vessel to Sydney; thence she was navigated by the chief officer and two men, belonging to a vessel of Mr. Towns, to Aneiteum. The natives rejoiced at the prospect of having a small *nelgow alaingaheni* (religion ship), and were delighted at her coming. "It required no telegraph to spread the news of her arrival; it was soon round the island, and unto the remotest corner of the interior. It reminded one in a small way of Galt's famous description of the arrival of the Reformer in Scotland, close upon three centuries ago, when the short sentence, 'John Knox is come,' passed with lightning speed from lip to lip, and electrified a whole nation. *Wawho! Kahespin! Et esjilith!* and every interjection in the language expressive of wonder and delight, were everywhere poured forth with the utmost profusion. '*Et mun ham nelgow uja*' ('Our vessel has come'), the natives all say. They all look upon themselves as sharers in the *John Knox;* they look upon her as if she were a part of the island, or a part of our common Christianity."

A few days after arrived the *John Williams*, bringing Mr. G.'s eldest daughter, who had been absent eight years. "When we parted we did not expect to meet on Aneiteum, and we scarcely ventured to expect a meeting on this side the grave; but God has been good to us beyond our expectation. But alas! we were all so changed in appearance that our daughter knew not her parents, and we should never have recognized her." She was now to remain some time on the island, aiding her mother in teaching and in household duties.

They were also gladdened by the arrival of the Rev. George N. and Mrs. Gordon, sent from Nova Scotia to their help. Mr. G. was a native of Alberton, P. E. I., and till he reached manhood was engaged in business as a tanner, but impelled by ardent zeal for the salvation of men, he then gave himself to study with the view of preparing for the work of the ministry, labouring at the same time in other ways for that great object. In particular, he was for some time employed as city missionary in Halifax, where he manifested great faithfulness and zeal. He was the first to respond to Mr. Geddie's calls for help. We need not say how warmly they were welcomed. "We have long looked for them, and they have come at last. Many are the prayers which have been offered up for help for the dark islands around us, in private, in public, and at the family altars on Aneiteum, and in the presence of our newly-arrived brother and sister, we can recognize an answer to them." He adds in his journal:—

"*June 8th.*—A missionary meeting to-day; the weather was unfavourable, but the attendance was large. After devotional exercises, the teachers destined for the neighbouring islands were addressed. The missionary brethren from Samoa then spoke, and also some of the natives of this island, the addresses being interpreted for the benefit of those present. At the meeting there was a large collection of native property, for the missionary cause, consisting of mats, women's native dresses, and cinet made from the cocoanut husk and used for house-building. The property collected was of many pounds in value. Much of the leisure time of the natives, during the past year, has been spent in making it. It will be useful in fitting out teachers for other islands, and also as presents to the chiefs, by whom they are kindly treated.

In addition to this, a present of twenty-five large mats was given to Mr. and Mrs. Gordon by the teachers and their wives. There was also a large collection of taro for the missionary ship."

On the 10th, the *John Williams* sailed on a voyage among the islands, having on board, besides the deputation, Mr. and Mrs. Inglis, Mr. and Mrs. Gordon, and six native teachers and their wives. Mr. Geddie would have been glad to have joined them, but there was no responsible person to take charge of the *John Knox*, which was to make her maiden trip in company; so he took the command, with one of the best seamen of the *John Williams* to aid him in training his native crew. He not only showed his seamanship, but his wonderful tact in managing the natives of the islands. He allowed them freely to come on board, and left everything exposed, and yet had nothing stolen.

It had been all along contemplated that Tana would be the scene of Mr. Gordon's labours, but on consulting with the chiefs at Port Resolution, they concluded that in consequence of the opposition of the island tribes, who had formerly made war upon them because they would not kill Messrs. Nisbet and Turner, and who were more excited in consequence of recent mortality and death, it would be advisable to delay settling a missionary at the Bay. Mr. Gordon's heart had from the first been set upon Erromanga, and as the way seemed open, he was accordingly located there, and commenced his labours with great energy, assisted by some Samoan teachers, and especially by a young Erromangan named Mana, who had been at Samoa.

At length Mr. G. had obtained an additional labourer from his own Church, but it was only after nine years' weary waiting and almost piteous supplication. How much was lost by the delay cannot be known, but from a careful examination of the whole history, we are convinced that the consequences were most disastrous. In the South Seas it had been the experience of missionaries, that while at the commencement of missionary operations in a group, or among a race, some time might elapse before the fruits would appear, when once the Gospel had obtained an entrance in one island, and was fairly successful, it rapidly spread, not only over the rest of the group, but over adjoin-

ing groups. The report of its beneficent effects was carried far and wide, and men, sick of their wretched condition, came, eagerly seeking teachers, perhaps with no real spiritual desires, but with sufficient sense of want to crave something better, and thus in a state favourable for the reception of Christianity; and when they were met with the Gospel while in this condition, the Word was readily received.

From the variety of languages in the New Hebrides, this could not be expected to be realized to the same extent as had been in Eastern Polynesia, but there was sufficient intercourse between the different islands to warrant the expectation, that the extraordinary changes produced by Christianity on Aneiteum, would not only remove much of the prejudice existing against Christianity, but lead to the quick and joyful reception of it. There is nothing in the race to prevent this, for it has been exhibited in the Loyalty group, which is inhabited by the same, and on the Fijis, where they are of kindred race. On the contrary, after the changes produced by Christianity on Aneiteum, everything for some time indicated that it would soon spread among the inhabitants of the neighbouring islands. Once and again visitors from these had received such impressions, as led to an earnest desire for a greater knowledge of Christianity. Parties had come from more than one quarter entreating for teachers. Thus these poor people were stretching out their hands unto God. There were no such favouring circumstances on Aneiteum when Mr. G. landed, and though difficulties and trials were to be encountered, yet the reasonable anticipation was that the Word would soon spread over the whole group. But the open doors set before the Church were not entered. Then came disaster and trial, by which prejudices were revived or intensified, and when men arrived they were not always suitable, and laboured under great disadvantages; and the subsequent history of the Mission adds another chapter to the sad and instructive history, which the Church and the world presents, of lost opportunities.

In behalf of the Church, it may be said that Mr. G.'s letters had excited such deep interest that funds flowed freely into her treasury, so that there was at no time difficulty as to the support of one or more missionaries, could they have been obtained. The unfortunate matter of Mr. Archibald, as we

have seen, caused a delay in taking measures to obtain them for three or four years. After that, the Board did what they could to obtain additional labourers. But the Church had difficulty in supplying her fields at home, and we fear we must add, the spirit of consecration to the Lord's work was but imperfectly developed in her rising ministry.

Of the *John Knox* we may here say, that she was an invaluable boon to the Mission. Writing on the 28th of September, Mr. G. says: "She is a fine little vessel, and admirably suits our purpose. It has been said that the *John Williams* is the best barque, and the *John Wesley* the best brig, and I speak the truth when I say that the *John Knox* is the best schooner of her size that sails these seas. I have been twice at Erromanga in her, twice at Tana, and twice at Futuna, and encountered all sorts of weather during these voyages, and I know something of her sea qualities. She has been almost constantly employed visiting the islands since she arrived, and we hope to keep her in motion from the 1st of May till the end of December. She will not go to sea during the other months, which is the hurricane season. As we have more work for her than was originally contemplated, and as a seaman whom we expected to sail in her died a few days after her arrival, we have taken the responsibility of engaging a captain for her. His name is Anderson, a Swede. He came to us from the *John Williams*. He is a good seaman and navigator, but what is of vastly more importance, he is a very pious man, and deeply interested in the cause of Missions."

Just at this time the missionaries received a contribution of £103 from friends in New Zealand, which they applied to her maintenance. And as this was not the first contribution from that quarter, we may add that the Churches there continued to render valuable aid.

From the same letter we give some further extracts:

"For the last five years this Mission has enjoyed an unusual degree of tranquillity. After the sandal wood traders left the island it was seldom visited by vessels, but I fear that our peaceful days are ended. There are now two sandal wood establishments on this island, with several vessels attached to them, and whalers and other vessels now call more frequently than formerly. The parties connected with the establishments on

shore seem disposed to be friendly, rather than otherwise, for they are sensible of the security to life and property which our labours give. But we have been much annoyed by seamen who have either been discharged or have left their vessels. Many of the men who came to these islands in the Sydney and Hobart Town whalers, are convicts who have been transported for their crimes, and among them are the worst specimens of humanity I have ever seen in any land. Some of this class seek a home on these islands, where they may be beyond the restraints of civilized life, and spend their days in indolence. But this island is not the soil for these men, for they cannot get land, or women, or food, and so they are obliged to leave. The blame is all laid on the missionaries. Only a few days ago one of these characters ran up to me while I was walking on the road, and struck me a severe blow. A native who saw the deed ran up to the fellow, and I do not know what he would have done to him, if I had not told him to let him go. The chiefs were very indignant when they heard of the affair, and met and proposed a meeting of the whole island to punish the man, that he might be an example to others. I have not consented to this, as I am averse to any collision between the natives and the white men on my account. I daresay the man is sorry for what he has done, and will embrace the first opportunity of leaving the island. If in the meantime a man-of-war should make her appearance, I shall request his removal, and I am sure the chiefs of the island will do the same. Thus the struggle with heathenism is no sooner ended than a new struggle with our own countrymen commences. But we are not discouraged.

"The Bishop of New Zealand called at the island early last month, on his way to the Solomon and other northern islands. He came in his new schooner, the *Southern Cross*, a vessel about seventy tons burden. He was accompanied by the Rev. Mr. Patteson, a clergyman who had come to assist the bishop in his missionary operations. We enjoyed the presence of our excellent friend, the bishop, and also of his associate, who appears to be a man of the right stamp for the work to which he has devoted himself. The bishop is about to form a school on Norfolk Island for the natives which he takes from the islands visited by him. That island was, until recently, a

convict settlement, but it has been given up by the British Government to the Pitcairn Islanders, who have been removed to it. Some of them were on board the *Southern Cross*, and we could not but regard with interest a people whose history is so interesting. Among the number was a grandson of Christian, the ringleader of the *Bounty* mutineers. The bishop intends to call at this island on his homeward voyage, and take cocoanuts, bananas, taro, etc., which we are collecting for him, to introduce into Norfolk Island. We are now looking daily for his return. He intends to bring with him a number of natives from the dark islands to the north of this group. The bishop, who has always taken a deep interest in our Mission, expressed himself much pleased with its progress. If there was one thing that seemed to gratify him more than another, it was our Mission schooner. When I received him on board of her, he remarked that John Knox himself would not probably have given a bishop so cordial a reception, but I think even the stern Scottish reformer would have lost sight of the bishop in the man."

Bishop Patteson succeeded Bishop Selwyn in the charge of the Melanesian department of this work. He was a man of most lovely Christian character and singular devotedness, and his aptness in acquiring languages was truly marvellous. Mr. G. had not so much intercourse with him as with Bishop Selwyn, but it was always of the same friendly character. On their return voyage they reported that they had sighted sixty-six islands, and landed on sixty-two.

"Mr. Inglis and I again visited Tana last month in the *John Knox*. When we arrived at Port Resolution we found the teachers well, and the natives very friendly. A few days before our arrival a white man had been killed by a native. It appears that they had some angry words, when the white man took his gun to shoot the native, but she missed fire. The native in a rage took a piece of iron and struck the man with it on the head, and he died in about two hours after. The white man is reported to have treated the natives with great harshness, and he was obliged to leave Erromanga for shooting a man on that island.

"At the time of our arrival the natives had a feast, which we visited. There was a large collection of people on the occasion,

and we spoke to them through Nohoat, who accompanied us, and the teachers. We were much pleased with the friendly disposition they manifested towards us.

"We had intended to visit the stations on the south side of the island in the *John Knox*, but as the wind was blowing hard and in shore, we were reduced to the necessity of leaving these stations unvisited, or going to them inland. We chose the latter alternative. As no white man has ever yet ventured to land on any part of the island except Port Resolution, and as the Tanese seem to regard all white men as their mortal enemies, we felt that our journey was not without danger. But as the people of Tana have a great respect for our Aneiteum teachers, and permit them to go unmolested where they please, we thought that in their company we would be safe. Before leaving Port Resolution we tried to get some of the natives of that place to accompany us, but one man only would consent, for they said that they would be killed when they passed the boundaries of their own district. The man who consented to join us was Kuanuan, an old man who had abandoned heathenism when Messrs. Turner and Nisbet were on Tana, and has been very consistent ever since. He said that he would not see us go alone, and that he must be killed first, before any one should injure the missionaries. So in company with this old man, Nohoat our chief, and as many Aneiteum teachers as we could muster, we began our journey. The distance to be travelled was about fourteen miles. The first half of the road lay through a rich and level country covered with yam plantations; the latter half was through deep ravines, over frightful precipices, and along a rocky shore. We passed through many settlements, and the people were startled and amazed to see us, for many of them had never seen a white man before. We were objects of wonder, especially to the women and children. After a tedious walk, we reached our destination and found the teachers well. The stations occupied by the teachers on the south side of the island are Anuikaraka and Umaihou, and we made arrangements during our visit for the location of two additional teachers. The people in this part of Tana are very anxious for a missionary, and they were sadly disappointed that Mr. Gordon did not settle among them."

The next time he had intercourse with the teachers, how-

ever, he learned that they had been in serious danger during this visit. The Aneiteum teachers had the privilege of walking this road unmolested, and they felt themselves safe with them. The people of the villages through which they passed gave them a cordial welcome, but some of the inland tribes, hearing of their journey, came down from the high lands to kill them, but they had passed before they could intercept them.

Writing on the 24th April, 1858, he says:

"On the 29th January we encountered a severe hurricane. Many trees were blown down and native houses destroyed. The roof of the church at my station was blown off and carried some distance by the wind; the body of the building suffered but little injury. The natives were much discouraged at the supposed destruction of the building, but they set to work with great energy to repair it, and in less than four weeks it was roofed again. Some of our plastered school-houses were also materially injured. We had taken the precaution to haul up the *John Knox* at the commencement of the hurricane months, and she was safe. A cradle was made and put under her while afloat, and then she was drawn up on rollers by about three hundred natives."

"The present season has been the most unpleasant that we have yet experienced on this island. The weather has been unusually hot and rainy. The thermometer for a considerable time stood at 95° daily in the shade, and during the months of January, February and March the rain was almost incessant. The plantations of the natives have suffered much injury from the mountain torrents, which will occasion a great scarcity of food during the present year."

On the 8th July arrived the *John Williams*, bringing a welcome addition to the Mission band in the Rev. J. W. Matheson and wife. Mr. M. was a native of Rogers Hill, in the county of Pictou, N.S. Having devoted himself to the Foreign Mission work, he prosecuted his studies for that object with such close application, that he laid the foundation of that disease which eventually ended his career. He was accepted by the Board on the 18th December, 1856. At this time the tendency to consumption had begun to manifest itself. When he underwent a medical examination, the physician pronounced him as having such a tendency to pulmonary disease, that his

only hope of recovering his health was an early departure to a warm climate. Still, he held out the expectation that he might there have strength to labour. We now know that this is not a wise view. The missionary work, particularly in such a trying climate, involves an amount of toil that only persons in sound health should undertake.

During the time of preparation for going forth, his cough became worse, accompanied with spitting of blood, and at one time he was reduced to such a state of weakness, that his recovery seemed doubtful. It was hoped, however, that these symptoms would yield to a sea voyage and a tropical climate. While Mr. Matheson possessed that devoted piety and energy of nature which, if health had been granted him, would, under God, have rendered him a successful missionary, yet the Board were to learn by experience, that however high a man's qualifications in this respect, it is useless to employ him in the missionary field without bodily vigour.

Mrs. M. was a niece of Dr. Geddie—daughter of a beloved sister. She was a woman of vigorous mental powers, refined poetical taste, most lovable disposition and devoted piety. From her connection with Dr. G., she may be said to have breathed a missionary atmosphere from her earliest years, and her interest in the evangelization of the heathen, strengthened with her growth, rendered her ready to devote herself personally to the work when the opportunity offered. But she too had never been robust, and during 1856 had a severe illness, which for a time appeared likely to end in settled consumption.

They arrived at Aneiteum by the long and circuitous route of the Samoas and Tahiti. Their arrival was hailed with joy. "I need not say," writes Mr. G., "how much pleasure it gave us to see Mr. and Mrs. Matheson in the *John Williams*. The only alloy to this satisfaction is the delicate state of Mr. M.'s health." In Sydney, a physician pronounced his lungs seriously affected, and forbade his preaching for some time. The missionaries therefore wished him to remain on Aneiteum, in hope of recovering his strength, but he would not be persuaded; and although neither Mr. Geddie nor Mr. Inglis could approve of his taking charge of a Mission station in the condition in which he was, they were constrained to yield to his wishes. In August arrived the Revs. Joseph Copeland

and J. G. Paton, from the Reformed Presbyterian Church of Scotland, and it was then arranged that they should commence a Mission on Tana, Mr. M. occupying a position at the south side of the island, where the first Aneiteumese teachers had been labouring, and the others to be stationed at Port Resolution.

Mr. G. accompanied the *John Williams* as far as Erromanga, and stationed two Aneiteumese teachers, Navalak and Nemeian, on Aniwa. This island is small, not more than four miles in circumference. It is low, being of coralline origin, and healthy. The natives, who were supposed to number six hundred, are of the Malay race, and speak the same language as the people of Futuna. They were received kindly, and commenced their labours with fair prospects.

In regard to the work on Aneiteum, he writes on the 23rd September (1858), that the Normal School, under Mr. Inglis' superintendence, had one hundred pupils of both sexes; that in printing they now had, besides all the Gospels, the Acts of the Apostles, and Galatians, Ephesians and Philippians, Luke having been printed in Scotland, and Mark in Sydney. Though the natives had no money to contribute, yet the labour given for the work, during the past year, on that and the neighbouring islands, counted at sixpence a day, would amount to £250.

For some time now, the efforts of the missionaries were chiefly directed to the completion of the translation of the New Testament. They were anxious to have it ready to forward by the *John Williams* on her next voyage to England, which was to take place in the following year. It was contemplated that one of the missionaries should go with her to superintend the printing, which was to be done by the British and Foreign Bible Society.

In a letter written on the 12th January, 1859, he gives the following information regarding the operations of the Bible Society formed on the island, as already mentioned :—

"I may inform you that we have a New Hebrides Bible Society. For several years its members have been confined to the Mission families at Aneiteum. We had a meeting in October last, when the newly-arrived missionaries all joined us, and we had several donations from persons connected with the sandal wood establishments on the island. The whole amount

collected for the past year was £20. In addition to this, Mrs. Edwards, a Christian lady on Erromanga, has collected £10 on that island and sent it to us. So that we are now about to transmit £30 sterling as a donation to the British and Foreign Bible Society."

About this time the missionaries suffered another disappointment. The letters of Dr. Geddie, describing his work, had deeply stirred the heart of the Church at home, and drawn forth such liberality, that while, at the commencement of the Mission, it was doubted whether the Church could be relied on to continue to support a single missionary, the funds were so abundantly and readily furnished that, with three in the field, the Synod felt no anxiety in regard to the funds for sending a fourth. The spirit of Missions too, was influencing the rising ministry of the Church. Among them in particular, Mr. S. F. Johnston, a young man of devoted piety and ardent zeal, had offered himself to the work of Missions among the heathen. He had prosecuted a course of study for the ministry more extensive than most of the students of the Church, and he was generally regarded as possessed of high qualifications for Mission work. The Board therefore expected to have him on his way to the field during the season of 1858. But when he appeared before the Presbytery for license, his trial exercises were rejected. The missionaries had received word of his coming, and were preparing for his settlement, and this intelligence was a great disappointment; and we have no doubt that the delay was a serious loss to the Mission. Of this Mr. G. writes on the 12th January, 1859:—

"I have just heard, by a letter from Mr. Gordon, that Mr. Johnston is not likely to come here as soon as we had been led to expect him. This information is sad indeed, if correct. We are anxious to settle a missionary on Futuna and Aniwa, which islands are as prepared to receive the Gospel as they are ever likely to be. There should also be one or two missionaries on Erromanga without delay."

The words seemed prophetic. These islands never since have appeared as open to the Gospel. Subsequent events proved unfavourable, and when missionaries did come the favourable opportunity had passed.

In the following month, troubles might be said to commence

on Tana. Mrs. Paton and child died. In March Mr. Matheson was laid aside by sickness. As soon as tidings of these things reached Aneiteum, Mr. G. proceeded thither in the *John Knox*, and removed him to Aneiteum. A physician, who was on the island, gave slight hope of his recovery. Shortly after he took fever and ague, which seemed for the time to arrest his pulmonary disorder. Mr. Paton also was laid up with fever and ague, and continued to suffer from it for some time. Thus the prejudices of the natives against Christianity, as causing sickness and death, were confirmed.

Soon after they were shocked by the intelligence of the murder of Nemeian, who had, the year before, been settled on the island of Aniwa. The particulars Mr. G. thus gives:—

"It was the practice of the teachers to go round the island every Sabbath-day and hold meetings with the natives wherever they could find hearers. On the first Sabbath of May (1859) as they were returning home, two natives of Tana, who lay concealed in the bush, rushed out on them and attacked them. Nemeian was instantly killed, and Navalak so severely wounded that he was insensible for several days. As soon as we heard the sad tidings of what had taken place, we sent off the *John Knox*, with a deputation of four trustworthy natives, to ascertain, if possible, the true cause of the murder of the teacher, and to bring home Navalak if needful. Our deputation had a meeting of all the chiefs on the island, and stated the object of their visit. The explanation given was this: Between forty and fifty years ago a canoe left Aniwa for this island, with about fifteen natives on board. The party were no sooner landed than they were killed and eaten, with the exception of two, who ran to the sea and were supposed to be drowned. These two swam until they reached a rock detached from the mainland, about four or five miles from the scene of the massacre. During the night they ventured ashore, took a small canoe which they found, and set out for their own island, which they reached in safety. When a man is killed on these islands, his friends break off the branch of a tree and place it in the ground, to remind them that they have blood to avenge. When one branch decays it is replaced by another, and this continues until the natives have satisfaction. It appears that on Aniwa the memorial of unrevenged blood has

been kept up to the present time, and the quantity of decayed branches now forms a large heap. It so happened that Nemeian was from the very district, on this island, where the Aniwa people were murdered. As soon as this was known on Aniwa, evil was determined against him by the people of the district to which the party who were killed on Aneiteum belonged. Our teachers were not insensible of their danger, but they did not acquaint us with it, lest we should suppose them faint-hearted in the cause of God among the heathen. But the Aniwa people would not injure our teachers themselves, so two Tana men undertook to do the deed, one of whom had recently lost a wife and child, and was angry with the teachers, supposing Christianity to have been the cause of their death. Such was the account, received by our deputation, of the sad affair. The Aniwa people told them that their revenge was now satisfied, and expressed a wish to maintain friendly intercourse with this island."

On Aneiteum, the most important event of this year was the death of old Nohoat, to which Mr. Geddie thus refers :—

"When we arrived at this island," Mr. G. writes, "we found him a savage and wicked man, who was much feared and hated by his people. He allowed us to land, but gave us little encouragement to hope that he would ever embrace Christianity. His influence, indeed, was for a long time against the cause. After some years his opposition calmed down, and he eventually abandoned heathenism. He took the side of Christianity at the very time when the Mission was in the midst of its greatest trials. His previous hostility had been so marked, that his sincerity was for some time doubted; but he soon gave evidence of it by giving up many heathenish customs, parting with one of his wives, abandoning the use of kava, cutting off his long hair, etc. All his influence was now exerted in favour of Christianity, when the heathen were threatening our lives, and the destruction of all the Christian party. I shall never forget his kindness to myself and my family, when my house was set on fire at midnight by the heathen. For more than two months after this event, he slept in my house every night for our safety, and said that the heathen must kill him before doing any injury to us. Indeed, had not this man been raised up to befriend the Mission, it is questionable if it would have

risen above the opposition arrayed against it. After Nohoat embraced Christianity, he became a humble disciple at the feet of Jesus. Though sixty years of age, he attended school very regularly every morning, and his seat in the church was never vacant, when he was able to attend. It was not to be expected that a man who had spent his days under a degrading heathenism, would become at the close of his life an intelligent, and in all respects consistent Christian. He was naturally proud, passionate and deceitful, but with all his infirmities I believe he was a good man. No man did more for Christianity on this island than Nohoat, and yet none suffered so much as he did from the change effected by it. The class of chiefs to which he belonged, were regarded with religious veneration while they lived and worshipped after death. But when Christianity divested him of his sacred character, he was no longer dreaded by the people, and being an unpopular man in the days of heathenism, he lost much of his influence, which he never recovered. When the mission to Tana was undertaken by teachers from this island, Nohoat rendered invaluable aid. Having spent several years on Tana, he could speak the language of that island fluently, and his influence was also great there. He made frequent visits at our request, and travelled through different parts of the island, telling the Tanese what Christianity had done for Aneiteum, and urging them also to embrace it. Being an eloquent and earnest man, his visits did much good, and prepared the way for the entrance of missionaries into that island."

On one occasion he set out with a small party to visit a district on Tana, which was on terms of hostility with another district, which had consented to make peace, if their enemies would agree to that. Nohoat had influence in the district to which these belonged; still, it was a hazardous mission on which he embarked. The parties to be pacified and conciliated were bent on fighting. They heard of Nohoat's intended visit, and took counsel on the subject, the result of which was that they should try and shoot Nohoat before he reached their village—feeling, as they did, that if he once got among them they would be obliged to give up their war; and they actually fired two or three shots at him. Regardless of these, Nohoat pressed on to his journey's end, and succeeded

in inducing the people to give up the war. Mr. Geddie afterwards asked him if he were not afraid. "No," said he, "I knew I was going on a good errand, and I believed God would protect me."

"He was on a visit to Tana when he took his last illness, which was brought on by a severe cold caught while absent. He suffered much after his return home, and died after an illness of about three weeks. The last interview that I had with him was two days before his death. I was going from home on duty, and called to see him before leaving. I saw that he was a dying man. He told me that there was one thing that gave him uneasiness, and that was his suspension from the Church some months previous. The offence for which discipline had been exercised in his case, was not a grave one. It was intended to restore him, as he had given very satisfactory evidence of penitence. After I left he sent frequently for Mrs. Geddie, and she had some very interesting conversations with him. He confessed the wickedness of his life, but expressed an humble hope of salvation through Jesus Christ. His latter end was peaceful."

Mrs. Geddie writes regarding his death: "We miss our old chief, Nohoat, very much; he was so much about our house and such a staunch friend. He died in the house of his son, who lives quite near us. The morning before he died, I went to see him, and after sitting beside him for a time, I went into another part of the house. He asked immediately for me, and when I inquired what he wanted, he said, 'I only want to see your face.' I sat down beside him, and asked if I would read a chapter to him, and added, 'I fear you are too ill to listen.' He said, 'Oh, do read, Misi, and I will listen.' I conversed with him, and was much pleased to find him trusting in Jesus alone. I do think the old man was sincere, although his heart was dark in comparison with a person who had been brought up in a Christian land."

In November the *John Williams* arrived, having been detained, and on the 14th sailed, taking Mr. and Mrs. Inglis, with the manuscript of the revised version of the Aneiteumese New Testament, with a native named Williamu, to aid him in supervising its publication. The Rev. Joseph Copeland removed from Tana to take charge of his station.

At the same time Mr. and Mrs. G. were again called on to suffer the trial of separating from their children. Two of the younger went in the *John Williams* for their education, and it was deemed advisable that the eldest should return with them.

For some time Mr. G. had been engaged in the erection of a new church, of stone, which was completed and opened for worship in April, 1860. He thus describes it: "The building of it has occupied about eighteen months. Its dimensions are one hundred and one feet long, by forty-one feet wide. To the natives, who have been accustomed only to build small grass houses, it has been a great undertaking. The amount of labour expended on it can hardly be conceived by persons at home, where every facility for such an undertaking is enjoyed. The stones are all carried by the natives, and some of them were so large that it required sixty men to move them to their destination. They were quarried near the building, otherwise we would not have undertaken the work. It is a matter of much thankfulness that the church has been built without any serious accident, though the natives were unaccustomed to such labour. I may be allowed to say that it is a very neat and substantial building, and, with the exception of the King's church at Honolulu, I have not seen any equal to it in the islands which I have visited. The walls are plastered outside as well as inside, and are protected from the weather by a verandah, which surrounds the building. The floor is plastered, and doubly covered with matting. As the natives sit oriental fashion, it is not seated. There is a neat pulpit on one side of the building, and a seat for the Mission families on the opposite side; also some movable sofas to accommodate strangers." The windows were brought from Sydney, and were paid for by logs taken from the bush by the natives, sixty being required for the purpose.

"The opening of the church was an event of some interest. The Rev. Joseph Copeland preached an excellent and impressive sermon on the occasion, from Luke xix. 46. The interest of the meeting was enhanced by the presence of five native teachers and their wives, who were to sail for Tana next day. They were set apart by prayer for their arduous duties, and I gave them a short address."

In the same letter he says: "Seven men have been nomi-

nated for the office of ruling elders, and we expect to ordain them next week. Their names are Simeona, Lathella, Topoe, Nangereng, Nasani, Malanahileth and Nijai. They are all persons in whom I have much confidence. To each of these men I intend to allot a district, and hold monthly meetings, and receive their reports about Church members and others under their care. Our natives at best are but children, and need all the guardianship that can be bestowed upon them. With the aid of the elders and deacons, I trust that my responsibilities and labours may be somewhat lessened, and that I may be enabled to devote more time to the translation of the Scriptures."

Soon after, he received intelligence of the death of Namuri, another of the first-fruits of the Aneiteum Mission, who had been employed as a teacher on Tana. Mr. G. says of him: "He belonged to my station, and was one of the first natives on the island who embraced Christianity. During the early days of this Mission he suffered much persecution from his heathen friends. He was not a man of much energy of character, but I hope he was a sincere Christian. During the last year his health had been very delicate. A few months before his death, he was struck by a heathen native with a stone. It is quite probable that this may have hastened his end, as he was never well after." Mr. Paton writes: "He died on Thursday in the presence of all the Aneiteumese, and almost without a struggle. On Tuesday he said to me, 'Misi, I am not afraid to die. I love the things of God, and so I do not fear. Long ago I did much bad conduct; I was very wicked. But since Misi Gete taught me what was right and wrong, I have hated evil and loved good. I lean on Jesus.' I spoke to him a little, when he answered, 'Thank you, Misi; you speak to me just like Misi Gete and Simeona and Pita; your word is like theirs, and brings all things to my mind that they told me long ago.' He said many such things to me, showing how his mind was occupied with spiritual things, though it wavered for the last two days before his death. As his life, so far as seen by me, corresponds with his dying statements, I hope he sleeps in Jesus."

On the 25th June, the brethren were rejoiced by the arrival of Mr. and Mrs. Johnston. The difficulties regarding his licensure had been surmounted, and after a few months' suc-

cessful labour in the home field, he had been ordained to the foreign field. He arrived by way of the Fijis full of ardour. After a short stay on Aneiteum, he made a visit to the neighbouring islands in the *John Knox*, which brought the missionaries together at Aneiteum for conference. A most happy meeting took place, at which it was agreed that Mr. Johnston should be settled on Tana. It was contemplated that he should ultimately occupy a station at the west or north-west side of the island, but it is thought advisable that he should reside for a time with Mr. Paton at Port Resolution, learning the language and giving him all the assistance in his power.

After being landed, he and Mr. Paton made a visit to Wakus, or Black Beach, on the west side of the island. This was the place at which several collisions with white men had taken place. Here H. M. S. *Iris* lost one or two men, and spent several days in destroying plantations, houses, etc., of the natives. No foreigners dare land unless well protected. But the missionaries threw themselves unprotected among them, explaining their object as well as they could, and were well received, and an application was sent for two Aneiteumese teachers.

These were duly carried to their destination, and received by the people, and there was every prospect that in a few months Mr. Johnston would be settled among them. In the meantime he remained at Port Resolution, and soon became a great favourite with the natives.

Writing on the 8th October, Mr. G. gives the following account of his work on Aneiteum :—"More than twelve years have now elapsed since we landed on Aneiteum. During this long period we have enjoyed much of God's goodness, for which, I trust, we are grateful to Him. Our labours do not differ from those of former years. The duties of the Sabbath here are much the same as at home. We meet twice for public worship, and there are Sabbath schools in the afternoon at every village on the island. As the natives are early risers, the usual hour for divine service is half-past eight o'clock a.m., so that the more public duties of the day are over before the heat is oppressive. About five hundred persons attend worship at each of the two principal stations on the island, while prayer meetings are conducted by the teachers at the principal

out-stations. As regards the external observance of the Sabbath, we have little cause for complaint. The natives neither work nor travel, except to church, nor even cook their food.

"The number of Church members in my district is one hundred and seventy-nine. Over these we endeavour to exercise a careful oversight. In this duty I am greatly assisted by seven elders recently ordained. Each one has a certain number of Church members assigned to his charge, whom he visits, and with whom he holds meetings for conversation, exhortation and prayer. At our meetings of session, each elder gives a report of the state of religion in his district. The deacons attend to all temporal concerns, which in our circumstances are numerous. The cause of education continues slowly but surely to advance. There are between fifty and sixty schools in the island, attended by old and young, with few exceptions.

"Since the translation of the New Testament was completed, we have been very busy with the Old. The book of Genesis was translated by Mr. Inglis, and has been printed since his departure. I have recently finished the book of Exodus, which is now in the press. Much of my time is now devoted to translating the remaining books of Moses and the Psalms.

"You will not be surprised to hear that we have many practical evils to contend with, among a people who have so recently emerged from a state of the deepest degradation. The emancipation of any people from the debasing influences of heathenism is not the work of a few years, but of generations. The case of the rising generation at present causes us some solicitude. The parents, who have themselves grown up without discipline or restraint, are ill qualified to train up their children in the way that they should go. They candidly confess their inability, and in most cases would cheerfully transfer their children to our care. We might have most of the children on the island, if we could undertake so great and so serious a charge. But there are some parents to whom these remarks will not apply, and I trust that these exceptions will become more numerous.

"It will gratify you to hear that missionary meetings have been held this year, and collections made for the first time for the support of the Gospel. These meetings were held at Mr. Copeland's station and my own. At each meeting the number

present must have been twelve hundred. The whole amount collected at the two stations was as follows: money, £2 4s.; cocoanut oil, ten gallons; arrowroot, five thousand four hundred pounds. We have twenty barrels of superior arrowroot put up and ready for shipment, and some hundreds of pounds of inferior quality in bags."

The natives had, besides what they had done for the maintenance of schools and teachers on Aneiteum, been for several years previous contributing of native property for the work of the teachers on other islands. But the year previous, with the view of aiding the cause, and ultimately rendering the Mission self-sustaining, Mr. G. had induced the natives to commence plantations of arrowroot, as this was the only way that seemed open in the meantime to promote the object. This was the first contribution, and from this time till the year 1863 the whole amount contributed amounted to £672 sterling.

In the same letter he says: "The work on the other islands, so far as I know, is in a hopeful state. Our latest news from the teachers residing on them is encouraging. There are at present seventeen Aneiteum teachers, married men, labouring on the islands, distributed as follows: On Futuna, four; on Tana, nine; on Aniwa, two; and on Efate, two. These simple and devoted men have been honoured by God to do much in preparing the islands for the Gospel, at the expense of much self-denial, suffering and danger. Their labours may not be so visible or so extensively known as ours, but they are no doubt recorded in heaven. They, as well as we, have a strong claim on the sympathies and prayers of our Church. But while native teachers are indispensable as pioneers, and, when wisely led, prove valuable auxiliaries in the work of evangelization, yet our great want at present is missionaries."

We should here mention that Mr. Matheson, having partially recovered, was anxious to return to his station, but the missionaries could not agree to this. He therefore remained on Aneiteum till December (1859), when he went to Erromanga. Finding himself somewhat better, he returned to Tana in April following, although he was then still in such a state of health, that the other missionaries could not approve the step.

Chapter XVII.

TRIALS AND DISASTERS.

1860-62.

HITHERTO the history of the New Hebrides Mission, notwithstanding trials and difficulties, and some reverses, might be said to have been one of uninterrupted progress, until it had achieved results such as few missions have done in so short a period with so small an agency. One Mission family labouring for twelve years, and another for eight, among one of the most savage tribes of earth, ignorant of letters, sunk in the most debasing superstitions and vices of heathenism, had seen the language reduced to writing; thousands of copies of publications printed in it and circulated; the New Testament translated; sixty schools in operation; two thousand of the population taught to read; and, in addition, the whole inhabitants of the island, amounting to nearly four thousand, outwardly transformed; the Sabbath observed as well as in Scotland, and family worship generally observed; two church buildings erected, in which one thousand persons assembled every Sabbath, and over three hundred Church members. How rare it is for the first missionaries to any race to see such results from their efforts in the same time, even where there was a band of missionaries employed! and how few ministers in the home field are permitted to see such fruit of their labours!

This was not all. Twenty teachers and their wives had gone forth from this island, lately in the darkest heathenism, as pioneers of Christianity in other islands, which now seemed to be clamorous for the Gospel. Though heathenism on them was still dense and dark, and it was not to be expected to yield without difficulty and danger, yet from various points there seemed coming the cry, "Come over and help us." The

marvellous changes in the condition of the population of Aneiteum, effected through the Gospel, led many on other islands to desire Christian teachers. This was, of course, not a very enlightened desire; it may have arisen from a regard to the temporal advantages of Christianity; yet in many instances it arose from that felt sense of want, which guilty man, civilized and savage, alike feels. They knew their wretchedness in their present condition, and saw, in the success of the Mission on Aneiteum, what excited the expectation of something better. And though they might have but vague ideas of the nature of the relief to be obtained, it was important to find them anxious for something of the kind—a very different state of things from what Mr. G. found on his landing on Aneiteum. God seemed saying, "Put ye in the sickle, for the harvest is ripe." So experienced a missionary as Dr. Turner was satisfied that additional labourers was all that was required, in order that the Gospel might spread over the surrounding group, and he was now on his way home with Mr. Inglis, to urge upon the Churches the importance of sending a reinforcement of missionaries to occupy the fields which were "white unto the harvest."

In the Church at home, the "reflex influence" of the Foreign Mission was scarcely less marked. The enterprise had broadened the Church's views of her work and duty, had raised her to a higher plane of liberality, and quickened her whole spiritual life. The reading of Mr. Geddie's simple details of his work had stirred the hearts of the members generally, and awakened such interest that it was believed many would have denied themselves in food rather than that he should want. So that where, twelve years before, wise and good men doubted whether the Church would continue to support one missionary, no anxiety was felt now as to her being able to support four. Her congregations then numbered forty-six, of which this year thirty-six return a membership of 6,579, and as the ten not reporting were generally small, the whole membership would be under 8,000—perhaps not more than 7,500. Whether we take the number of congregations, or membership, for such a body to support four missionaries was equal to the Presbyterian Church of Canada supporting sixty. The rate of salary is indeed higher now than then, but we do

not think that the increase is equal to the improvement in the circumstances of our people. Indeed, we feel justified in saying, that at that time no Church in Christendom, except the Moravians, was doing more for Missions to the heathen, in proportion to her means, than the little Presbyterian Church of Nova Scotia.

At the same time, every home object was receiving a support such as it had never received before. The standard of ministerial support was rapidly rising. A seminary for the training of young men for the ministry had been established, which was liberally supported, and had an encouraging attendance, while the Home Mission efforts were extending her borders. Not only her own members, but those of other bodies, freely acknowledged, that with the undertaking of a Foreign Mission commenced a new era in her progress. And to this day those portions of the Church in the Maritime Provinces which were engaged in the support of the New Hebrides Mission have been foremost in liberality to all the Church's measures.

Other Churches, too, had caught the spirit of Missions, and, urged by her example, were engaging in Foreign Mission work. The Free Church of Nova Scotia had commenced a Mission in Asia Minor. The Canada Presbyterian Church had started one in India. The Churches in Australia and New Zealand had already contributed to the New Hebrides Mission, and not only Presbyterians, but Congregationalists and Episcopalians, were preparing to engage for themselves in the work.

There is too much reason to fear that, in these circumstances, the Church had become somewhat uplifted, both on account of the Mission, and of her own work. The Mission had been so successful, while, at the same time, other Missions, carried on with a much stronger agency and with a much larger expenditure, had seen but little fruit, that it was no wonder we became proud of our missionary and his work. And looking at home, while most of the bodies around us were drawing funds from the mother country for the support of their institutions, it was apt to be with a spirit of self-gratulation that we thought of ourselves, not only supporting our schemes and our ministry at a rate better than others, but able to send it abroad to the heathen.

Then just at this time, viz., 4th of October, 1860, a union

with the Free Church of Nova Scotia was happily consummated. While in the manner in which obstacles had been removed, and the whole brought about, there was reason to say, "What hath God wrought," yet it is to be feared that often this was uttered in a tone of self-gratulation. While the anticipations of the future were naturally glowing, probably these were not always entertained in the spirit of giving God all the glory.

We need to be careful in judging as to the special ends of God's dispensations, and we cannot say how far these things may have led to what followed. But at all events now, at the time when the congratulations of the Church on the progress of the Mission were loudest, and her hopes as to its future were highest—when she was most loudly congratulating herself on her position, both as to home and foreign work, she was to be most severely tried, and the blow was to be struck through that Mission which had been her chief glory.

The union took place on the 4th of October, 1860, and in December following, the troubles began. The first was an epidemic of measles, which prevailed especially on the three islands on which missionaries had been stationed—Aneiteum, Tana, and Erromanga—as well as some others. On Aneiteum, Mr. Geddie thus describes the state of matters:—

"Measles, in almost every case accompanied by dysentery, has been very fatal. The disease was brought to the island by a sandal wood vessel. No care was taken to prevent the spread of the contagion, and it almost seemed as if the parties who introduced it were determined that this island should not escape a disease, which has been sweeping the natives of other islands into the grave by thousands. It has spread over the whole of this island, and several hundreds of the natives have already died of it. At the time when the disease broke out, twenty-one natives were living on my premises, and seven of that number have died. About the same proportion of the people, in the district in which I reside, have died also. The rate of mortality in other parts of the island has been, in some instances less, and others more. There can be but little doubt that the disease will carry off one-third of the population, perhaps more. Very few die of the measles—it is the severe dysentery following which proves fatal. It would be difficult and painful to describe the distress and suffering which the sick-

ness has caused. When it enters a place the whole community is soon laid prostrate, so that the sick can receive but little attention. Many, who might otherwise recover, die from want of food. They cannot go to their plantations, and cook it, and there are few who can do this for them. It is with great difficulty that the dead can be buried, and this duty is often performed by persons who are on the verge of the grave themselves. Mrs. G.'s strength and my own have been severely tested in waiting on the sick and dying, and in doing what we could to alleviate their sufferings. Our own dear little girl had the sickness in common with others, and she was brought so low with dysentery that we had little hope of her recovery, but God has spared her to us. Missionary work is in a great measure suspended at present. Six of my best teachers have died already, and others are very ill. (In a later letter he says: 'Among those who died we have to mourn the loss of two of my elders, seven young persons living on the Mission premises, eight teachers and fifty-eight church members.')

"It is sad indeed to see so many of the poor natives, whom we love almost as much as if they were our own children, cut off so suddenly, and in such numbers, around us. Many who were our earliest and warmest friends, and who endured along with us the first trials of the Mission, are no more, and it seems as if we would be left to labour among a new generation. I can give you but little information about the death-bed experience of many who have died, but if we are to judge of them from their lives, I have reason to hope that not a few are now in heaven. The mortality has been greatest among persons in the prime of life, while many of the old and young have been spared. The disease was at New Caledonia, Mare, Lifu and Wea, before it came to this island, and its ravages are said to have been even greater in these places than here."

Among those who died he specially named Simeona, one of the two Samoan teachers, whom he had found on the island on arrival. "His life was that of a Christian, and his latter end was peace. I feel his loss very much. He gave me much valuable assistance. I was much attached to him, as he shared with us many of the early trials of the Mission."

About the same time the disease was introduced on Tana, and in such a way as to leave little doubt that it was wilfully

done—in such a way as was likely to involve the missionaries in trouble. The results were the same. But here, the people being generally heathen, all their old superstitions regarding sickness were strengthened, and even those who had professed themselves friendly to Christianity began to waver, and the missionaries' lives were threatened.

All the missionaries continued to labour for the relief of the afflicted; but Mr. Paton was attacked with fever, and Mr. Johnston was soon laid aside by illness—some disorder of the brain—and died, after a few days' illness, on the 21st January, 1861. His death was felt as a great loss. Mr. Paton, his fellow-labourer on Tana, writes: "The labourers are few and the harvest is great, and Mr. Johnston was full of youth, life and activity; and why he should be safely brought over a long voyage, enabled to acquire the language, so as to be able to speak to the people, and called away when his usefulness was just beginning, must remain among the inscrutable mysteries of God; yet He doeth all things well. Mr. J.'s death is a great loss to the Mission and to the Church, for he was much respected and beloved by all the members of it, and high hopes were entertained regarding his future career on Tana." Mr. Geddie writes: "We are now mourning the loss of Mr. Johnston, a very dear brother, who was permitted only seven short months among us. He was a young man of piety and great promise. I have met with few on the Mission field to whom my heart was more drawn out."

The month of March brought additional calamities, which Mr. G. thus describes:—

"The next calamity which I have to mention, is the burning of our new church and school-house. We are now sure that this was the work of an incendiary. The school-house was first observed to be on fire, and being near the church, the latter building could not be saved. After the fire broke out, the captain and crew of a vessel lying in the harbour at the time, two white men belonging to one of the sandal wood establishments on the island, and such natives as were able to leave their houses, were soon on the spot, but all that could be done was to save the stone walls of the church. When the thatch was burnt on it, we succeeded in pulling away the frame-work of the roof, so that the stone-work was not injured

by the heat. The floor being plastered and covered with mats, there was but little combustible matter inside to burn. In the school-house there was property of considerable value destroyed, among which were the boxes belonging to Mr. Johnston, the sails of the *John Knox*, and boards which the natives had sawed for the missionaries on the other islands. We were altogether unprepared for such an event as this, and many of the natives from a distance could not believe it, until they came and witnessed the scene of desolation with their own eyes. The impression made on their minds by the burning of the church seems to be much greater than even that made by the sickness.

"But by whom was the church burnt? Suspicion at present rests on a small party of natives who live in our neighbourhood —eight or ten in number. They are from different parts of the island, and have been attracted to the harbour by the sandal wood establishment, on which they are a sort of dependents. They neither profess heathenism nor Christianity, but live without any religion. They are much more demoralized than their heathen countrymen, by their intercourse with white men. Now, more than one of these have been threatening to burn the church. It was known at one of the sandal wood establishments, before the church was burnt, that the party alluded to intended to do it. But no intimation of their design was given to me, or to any of the natives. I believe that they regret the strange omission now, and are not without fear that men who burn churches may not scruple to molest them in a similar way. The reason given for silence was the improbability of such a thing being done.

"Since the loss of our church we meet in a new school-house, which was opened only a week before the sickness broke out. The church was not taken from us without a reason. We were all most probably too proud of it. Perhaps we have been devoting too much attention to the externals of religion, and too little to the things which are vital, essential and saving. I long for the time when we may be permitted again to assemble in it, but alas! many who worshipped with us there will worship with us no more on this side of the grave."

To add to their calamities, a fearful hurricane passed over

the island on the 15th of the same month. "We had two hurricanes this season previous to the cyclone to which I refer, but they will bear no comparison to it. Few of the present generation have witnessed so severe a storm. The centre of it passed directly over the island. This we know, because we had a short interval of dead calm, after which the wind came up from another quarter. The damage done by the hurricane was immense, and it will be years before the island recovers from the effects of it. Trees were torn up by the roots; houses blown down in every direction; and a great quantity of food destroyed. Food will be very scarce this year, and it is only the great mortality from disease that is likely to save the island from the horrors of famine. The only injury sustained by us was the loss of all our fences, and the thatch partly blown off our houses. Mr. Copeland's station, however, has suffered severely. The sea came up into the houses; destroyed the large and beautiful building in which the Normal School was taught; and battered in the front of the church, which was also injured by the wind. Nearly all his school-houses were destroyed, and a few of mine. The sea on the north side of the island must have been ten feet above high water mark. Two lives were lost: one woman was swept away by the sea, and was seen no more; and a man was burnt to death in a grass house, which was blown down and caught fire before he could escape. Two vessels which were lying in the harbour were wrecked. As the hurricane came the week after the church was burnt, the natives regarded it as a judgment on the island for that wicked deed. They are like the Jews of old (John ix. 2); or like the barbarous people of Melita, (Acts xxviii. 2)."

On these events, he remarks: "It is a remarkable fact, that severe calamities have befallen several of the islands in these seas, where Christianity has been embraced. I cannot say what effect the calamities which I have mentioned may have on the natives of this island, but so far as I have had an opportunity of conversing with them, they seem to take a proper view of them; and many natives at a distance have sent me word that their trials have in no respect weakened their attachment to Christianity, and that they are ready to submit to God's will in all things."

In a subsequent letter he relates the proceedings in reference to the burning of the church. It was traced to the small party of natives mentioned. They were apprehended and examined in turn, and suspicion fell on an elderly man named Nihiang. It was proved that he used on one occasion words to this effect: "Now is the time; let us burn the stone church. What are we about that we don't do it?" And his own party say that they believe him to be the man who did it. When many of the chiefs began to recover, Nihiang manifested great fear, and kept out of the way. His alarm at last became so great, that his own friends said that he meditated suicide. To prevent this he was made prisoner, and watched until the chiefs could meet. After he had been a prisoner for about ten days, a boat from one of the sandal wood establishments, went on a Sabbath day, filled with men who were armed, and released him. The deed was done while the people were at church. The natives were much enraged, but I told them that the island itself was a prison from which Nihiang would not be able to escape, and just to let the matter stand until we had a visit of a man-of-war. I thought that if the white men wished to have a quarrel with the natives, that would be the best time for it. On one calm day a cloud of smoke was seen rising on the distant horizon, and in a few hours more, H.M.S. *Pelorus* was at anchor, with Commodore Seymour on board, and the next day H.M.S. *Cordelia* also made her appearance. The natives soon had Nihiang under arrest, and a meeting was held, attended by all the chiefs who were able to come. After spending nearly two days over the case, they unanimously agreed that Nihiang was the guilty man, and most of them thought he ought to be put to death. At this stage of the proceedings, Mr. Copeland and I were asked to attend the meeting. As the man denied the crime laid to his charge, and as there was only circumstantial evidence against him, we urged that he should be punished for his threat alone. Our advice was taken, and the sentence agreed on was as follows: thirty lashes, the confiscation of his land and trees, and banishment for life to a remote district of the island. When the sentence was announced, Nihiang was a happy man, as he expected something more severe. This punishment is only for the *threat*, and the chiefs have announced

their intention of punishing for the *deed*, if it should ever be known who did it. The party with whom the burning of the church originated, seem to have been startled by the enormity of their crime. Nihiang and the small party connected with him, now attend the means of grace, and most of them have received books, and come to our schools."

But the cup was not yet full. On the 20th May, Mr. and Mrs. Gordon were murdered on Erromanga. On that island the ravages of the measles were as extensive as on any of the others. In some districts two-thirds of the population were cut off. The heathen were of course excited, and their rage issued in this painful catastrophe. The following are the particulars: Mr. G., for the sake of health, had built a house on elevated ground, about two miles distant from the shore. On the 18th, Joe was informed by his relatives that Mr. Gordon's life was in danger, and requested to warn him and advise him to remove to the Mission grounds, as where he was, he was entirely at the mercy of any disaffected tribe. He and Mana, the same evening, told him what he had heard, and advised him accordingly. Mr. G., however, treated it lightly. On the following day they spoke to Mrs. G. on the subject. On Monday Mr. G. sent eight of the lads to cut thatch for a house he was building half-way down towards the shore. The lads objected, and proposed that half of them should remain at the house with Mrs. G., and the other half work with him at the building, but Mr. G. would not agree to this.

About noon, a party of nine men and a boy from Bunkhill, including the chief Lova, called at Mr. Gordon's house, and expressed a desire to see him. They were informed that he was further down the hill, putting up a house. The party went as if they intended to go direct to the place where Mr. G. was at work, but they all concealed themselves in the bush, except Nahobili. He asked Mr. G. for some calico for himself and his companions. Mr. Gordon took a chip, wrote on it a request to Mrs. G. to give them a yard of cloth each, and offered it to Nahobili, telling him to take it to Mrs. G. and she would give him what he wanted. Nahobili refused the chip, and begged Mr. G. to go with him to the house, stating that they had brought there a sick man, whom they wished him to see and supply with medicine. Mr. G. had just received his

dinner, sent by Mrs. G., and was about to commence eating, but, hearing of the sick man, consented to go. He accordingly tied up the plate in his pocket handkerchief, and walked up toward his house, followed by the native. They had not proceeded far, when a man, who had been concealed in the bush, sprang out and aimed a blow at Mr. G. with a hatchet. He raised his arm to ward off the blow, and received a slight wound. He then ran, pursued by Nahobili. His progress was soon obstructed by a steep place in the path, covered with loose stones. While in the act of ascending this height, his savage pursuers overtook him. Nahobili struck him a severe blow on the back, near the loins, inflicting a deadly wound. He fell, and a second blow in the neck from the man who first struck him, put an end to his life. Death must have been instantaneous, as the spine was severed, as were also the principal arteries of the neck.

One of the men, named Ubel, now rushed on toward the house to complete the tragedy. Mrs. G. had heard a noise, and she and the girl who was with her, had gone outside in consequence. Ubel passed round behind the cook-house, which was in rear of the dwelling-house, and coming stealthily behind, struck her a severe blow in the side with a hatchet, and a second on the neck, and all was over.

"But what led," asks Mr. Geddie, "to the massacre of our dear friends? You are aware that measles and dysentery were brought to these islands at the close of last year. As the belief in disease makers is universal on Erromanga, in common with other islands, suspicion fell on Mr. Gordon. The grounds on which he was charged as being the cause of the strange and alarming malady that made its appearance, are two-fold: in the first place, he is said to have foretold divine judgments on the people, in the shape of temporal punishment, for their idolatrous and wicked practices. This appears to be confirmed by an extract from his own journal. Speaking of the disease, he writes: 'It was preceded by nearly an universal opposition to the Gospel, and much murder (?) and idolatry. I felt sure that God would visit them in judgment, and warned them most solemnly but a few days before they were prostrated.' As the warning was soon followed by the disease, the natives not unreasonably concluded that he had some agency in bringing

it on them. Much as we may admire the faithfulness and plain dealing of Mr. Gordon with the heathen, yet the propriety and prudence of denouncing temporal judgment is questionable. The prophets of old did so, but they had a special commission from heaven The Gospel is a message of mercy and love, and should be addressed to the heathen in its most attractive form.

"But, in the next place, some of the traders told the Erromangans that Mr. Gordon was the cause of the disease which proved so fatal to them. In a letter to myself, written in January, he says: 'The *Blue Bell* carried the measles to Dillons Bay in November, and the results have been fearful, and continue to be so. The natives are for the most part like mad tigers, having been *stirred up* to believe that we are the cause of their alarming distress.' Among those who endeavoured to stir up the natives against Mr. Gordon was a man named Rangè, a native of India, and a British subject, I believe. He lived on this island formerly, and went to Erromanga about eight or ten years ago. He is a Mahometan, and has several wives. He is well acquainted with the language, and has acquired much influence on the island. If report is true, he has killed some Erromangans. When Niwan, the chief of Dillons Bay, died, who was one of the most influential men on the island, the said Rangè professed great anger against Mr. Gordon on account of his death. He told the natives that some medicine which Mr. Gordon gave him had killed him; also that there was no sickness on the island until they received missionaries, and that the present disease was owing to Mr. G.'s living among them. The words of Rangè accorded so well with the superstitions of the natives, that they were readily believed, and the report that the missionary was the cause of the awful mortality soon spread over the island. If the testimony of the natives whom I have examined is correct, the words of Rangè and of men of whiter skins than his, had more to do with the massacre of our friends than the unhappy denunciations of Divine anger alluded to. They all say that if Niwan had not died, Mr. and Mrs. Gordon would not have been injured. You will be surprised to hear that it is the practice of some of the traders sailing among these islands, to warn the natives against missionaries, as being the

cause of disease and death. My own life has often been in peril on this island in the days of heathenism from their cruel insinuations. We do indeed meet with kindness and encouragement from many of our own countrymen who visit these islands, but others are not surpassed in hostility to us and to our work, by our most inveterate heathen enemies.

"The death of Mr. and Mrs. Gordon was not sufficient to appease the anger of Rangè, and he has since sought the destruction of the natives who lived at the Mission, and others favourable to Christianity. He threatened to kill Mana himself, the only Erromangan who has been baptized, and told the natives to kill the others. Fourteen males and females have fled to this island for safety, and are at present with us. Others favourable to Christianity have been ordered to burn their books and destroy their clothing, and have complied in most cases. It is said that a few have concealed their books in the bush, and sometimes steal away to read them. Those who came to this island were brought in trading vessels, and I paid a pound each for their passage. Our natives are kind to them, and bring them food. We will do what we can to water the good seed sown by our departed friends. Satan has overreached himself in this unexpected persecution on Erromanga. These natives will, I trust, at no distant day, return to their own island, accompanied by a good band of native teachers. Though the work on Erromanga has met with a fearful reverse, yet there is much in the circumstances of that island to encourage the hope that the Gospel of peace and love will yet triumph on it.

"Alas! that the poor, degraded Erromangans should have destroyed their best friends. The only palliation to their crime is the fact that it was committed under a strong delusion, to avenge an imaginary injury, the greatest indeed that could be inflicted on them. I know what my own feelings of indignation were at the inhumanity and cruelty of my own countrymen, who knowingly, if not designedly, spread the fatal disease among the islands, and I do not wonder at the rage against Mr. Gordon, of persons who had suffered severely themselves, and were mourning the loss of relatives and friends. The deed perpetrated by the Erromangans is only a repetition of the cruelties practised by our own more enlightened ancestors

against persons suspected of witchcraft. Instead of indulging sentiments and feelings of revenge against a dark-hearted and deluded people, let us rather breathe out on their behalf that memorable prayer: 'Father, forgive them, for they know not what they do.'"

Mr. Gordon was a man of strong mental powers, immense energy, thorough devotedness, and a braver soldier of the Cross never trod heathen soil. Such qualities, earnestly employed, could not be without result. He sowed seed which, watered and tended by his successor, is bearing good fruit, until there is now a prospect of the whole population of Erromanga being blessed by the light of the Gospel. But his success was largely marred by his setting himself in opposition to the experience of all the successful missionaries in the South Seas, especially in regard to the employment of natives as pioneers and helpers. Instead of regarding them as necessary for the opening up of a field, with his chivalrous courage, he declared himself ready to go where a native could go; and in carrying on his work, on account of their limited attainments, which had always been admitted, he tried to do without their aid. "He lived long enough," writes Mr. G., "to see his error, but not long enough to correct it. He was earnestly in search of the agency, which at one time he so lightly esteemed, at the time of his death. The question in favour of native agency in the Pacific Isles, has been settled by the experience of nearly half a century; and the extent to which God has blessed the labours of native teachers, shows that the system has the sanction of heaven. It is true that these good men have their shortcomings and imperfections, and could not, as a general rule, be exhibited as models of Christian excellence. But it is equally true that their simple faith, their self-denial, and their readiness to endure all things for Jesus' sake and the Gospel, often excite admiration and gratitude to God. It was a dangerous experiment which Mr. Gordon tried, when he set his views and practice on the subject of native agency in opposition to those of almost every missionary in the South Sea Islands."

Indeed, from the information Mr. Geddie received, it is believed, that if he had such agents around him, the sad catastrophe, humanly speaking, would have been averted. "From the Erromangans on this island, and other sources, we learn

that the impression is strong, and almost universal, that Mr. Gordon was the cause of the awful malady which swept so many into the grave. The natives were told so by unprincipled men, and there were none to contradict the statement or disabuse their minds. The Erromangans here lament that there were no native teachers on the island, for they say that they would have been believed, and the missionaries would have been safe. The island of Erromanga has passed out of our hands for the present for want of native agency, and the suspension of the Tana Mission must be traced, in a great measure, to the same cause."

Mrs. Gordon was a native of London. "She was," says Dr. Turner, "a little body; quiet, amiable, intelligent; and possessing a heart full of love to the heathen. We have had female martyrs in the Pacific from our noble band of Samoan and Rarotongan evangelists, but this is the first European female martyr there. God grant that it may be the last!"

"The massacre on Erromanga," says Mr. G., "produced, as we expected, some excitement on Tana. We lost no time in sending the *John Knox*, to convey the sad intelligence to our brethren on that island, and see what effect it would have on the natives. But bad news spreads fast, and it was known before the *John Knox* arrived. A sandal wood boat manned by a Tahitian and some Erromangans, went over to Port Resolution. The parties on board told what had been done on Erromanga, and advised the Tanese to kill their missionaries also. There was much excitement after this visit, especially at Mr. Paton's station. The natives assembled from different quarters, threatening to kill him and burn his house. The friends of the Mission are now becoming numerous, or their threats might have been carried into effect. Their rage was increased by traders telling them that Mr. Paton was the cause of their calamities, and advising them to put him out of the way. The excitement became so great, that for about two weeks he dare not undress himself to sleep. He sent me a note informing me of the state of matters. I made up my mind at once to visit Tana, as I thought I might have some influence for good with Miaki, the principal chief at the harbour, who is an old friend of mine. When we were getting the *John Knox* ready for sea, Commodore Seymour arrived and

I told him how things were. I went over one day, and the two ships of war made their appearance the next. The Commodore met with the chiefs and gave them some good advice. They made some disclosures about the doings of traders, which must have astonished him. After a long interview he took a number of the natives on board of his ship to look at her, and received a promise that no injury would be done to Mr. Paton. The next day being Sabbath we met for worship, but our meeting was small."

At this time a little light showed amid the thick darkness by the arrival of the *John Williams* on the 30th August. The London Missionary Society, contemplating an extension of their work in Western Polynesia, had appointed Rev. Mr. Murray to explore the field, and Mr. G. was invited to accompany him. They sailed on the 5th September, and first called at Tana, where they spent three pleasant days at Port Resolution, and found things progressing slowly in the right direction. Next, they called at Aniwa. The measles had been on this island, but coming at a favourable season, had not been so fatal as on other islands, and there had not been excited against the teachers the hostility such calamities usually occasioned. It had been an unfortunate circumstance that the *John Knox*, on a previous visit, had, in bringing home a native, been the means of introducing the disease. A number of natives were found seeking instruction. On September 11th, with painful emotions, they entered Dillons Bay. "The day was fine, and the island never appeared more lovely. It was hard to think that so interesting a spot of God's creation should have been desecrated with the deeds of darkness that have been perpetrated on it. A death-like stillness prevailed around, and very few natives could be seen. The fatal disease which has swept over the island, has fearfully reduced the population, and the survivors, whether friends or foes, were ashamed or afraid when they saw the ship. A boat was soon lowered, and sent on shore under the charge of Joe, one of the Erromangans on Aneiteum, whom we brought as interpreter. It soon returned, bringing several friendly natives. Our interview with these poor Erromangans was an affecting one; it was some time before they spoke, and they shed many tears. We found things in a much more hopeful state than we expected. There

are small parties in different places friendly to the Mission, who meet to worship God on the Sabbath day."

But the special scene of interest was the island of Efate, and of his visit there we must give his account more fully :

"*September 13th.*—We were close in to Efate this morning, after a night's run from Erromanga. We approached this island with mingled emotions of fear and hope. Our minds were soon relieved by seeing a number of canoes come off from the shore, and among those on board we could recognize our teachers. They were soon on board, and gave us the cheering information that they and their families were well, and much encouraged in their labours. The Mission had suffered from measles, but all connected with it had recovered, with the exception of a child, who died. The disease had also spread over a considerable part of the island, but was less fatal here than on the more southerly islands. The natives did not blame the teachers for it. We were glad to hear that the scarcity of food, of which there is so much complaint on some islands, did not extend to Efate.

"The report which the teachers gave of the Mission was more encouraging than it had been our privilege to hear during any previous visit. The time to favour this dark island, on which so many devoted teachers had fallen by the hand of violence and the deadly influence of disease, has at last come. The whole population, in the district where the teachers reside, is professedly Christian, and attend on the instruction of the teachers. The tribes around them are, however, in darkness, and from these the Christian party receive some annoyance. But at the time of our visit, the heathen were at war among themselves, and the Christians were not molested by them. The teachers told us that some of the natives were desirous of being baptized, and publicly professing their faith in Christ and obedience to His will. Some of the natives of this place had been at Samoa, and understood something of the nature and design of Christian ordinances. Neither Mr. Murray nor I was prepared for such a request, yet we dare not hastily dismiss it. We concluded, after much consideration, to examine thirteen candidates, who were recommended by the teachers. We were satisfied with ten of the number ; their views of Divine truth were clear, and far more extensive than we

ventured to hope. The earnestness which they manifested, gave us much confidence in their sincerity; and their general conduct, the teachers assured us, was consistent and exemplary. Unprepared as we were for dispensing the sealing ordinances of religion, yet, after a long interview with these Efatese disciples, we could only say as Peter did on another occasion, 'Can any man forbid water that these should not be baptized?' It was accordingly arranged that we should spend the Sabbath at this island and dispense the ordinances of Baptism and the Lord's Supper.

"The Sabbath was a lovely day. The sky above was clear and cloudless, and the sea around was calm, the breeze being scarcely strong enough to ripple the surface. After breakfast two boats were lowered, and Mr. and Mrs. Murray, Capt. and Mrs. Williams, Mrs. Johnston, myself and all the other Church members went ashore. Soon after we landed, the *longo* was beaten, to give notice that the hour for worship had come. We met in a plain grass house, which was made comfortable with mats and native cloth. There seemed to be two hundred persons present, and the house was quite full. One of the Rarotongan evangelists preached a sermon in the Efatese language. It next devolved upon me to administer the ordinance of baptism to ten adults and one child. Then followed the dispensing of the Lord's Supper by Mr. Murray. During the services of the day, four different languages were spoken—the Efatese, Samoan, Aneiteum and English—that all might be edified, and hear the wonderful works of God in their own tongue. At the close of our meeting the little church on Efate was formally constituted. We feel much interest in this little band of witnesses for Christ, in the midst of surrounding heathenism. I shall never forget the day on which it was my privilege to unite with the followers of Christ on Efate in commemorating the dying love of our common Saviour. Angels, no doubt, were interested spectators of the scene. It must have been a happy day for the native teachers. During their night of toil I sympathized with them in their sorrows, and I now felt that I had a right to rejoice with them in their joys.

"During our visit we opened a new station in the bay, at a place called Pango. Some natives came from that district, begging teachers. They formerly had Samoans living among

them, but most of them died, and the others were removed. There is reason to hope, however, that their labour was not altogether in vain. A small party have built a house, and meet on the Sabbath day to pray, but they have no person to teach and guide them. We responded to the call for help from this quarter, after receiving a promise from the chief that the teachers would be protected and treated kindly. O, for missionaries for Efate!"

It is somewhat remarkable that while the Mission on Erromanga, and, as we shall see, that on Tana, where it was attempted to carry on the work without native helpers, were being broken up in comparative failure, on the island of Efate God was owning the labours of these humble agents in the gathering of a Church, which has been as a light shining in a dark place unto this day.

The vessel had never been farther north than this. But she now made an interesting exploratory voyage among the islands in that direction. We can only, however, give Mr. G.'s summary of proceedings: "The next island visited was Api. We had an Api native on board, whom we had picked up on Efate, through whom we succeeded in making known our object to the natives of the island. They readily consented to receive two teachers from us. They were settled on this dark island under encouraging prospects. We were warned by the traders not to land on Api, as they were ferocious savages, but we did not find them so. They gave us a welcome reception on shore. Having finished at Api, we went on to Ambrym. This is a lovely island. There is a volcano on it in constant action. The natives on it are very timid, and we found it difficult to have intercourse with them. We succeeded, however, in getting two natives to accompany us, who will return to their own island next year, accompanied by teachers, we hope." They also sailed along the coast of Malicolo, and had intercourse with the people, giving them presents, etc., but did not succeed in getting any to accompany them. "The last island of the group at which we called was Espiritu Santo. This is the largest and most northerly island of the group. It appeared to be populous also. We settled two Rarotongan teachers at this place. The natives appear to be a fine race, and are less savage than some of their neighbours. Leaving

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the New Hebrides, we sailed for the Loyalty Islands, and visited Mare, Lifu and Wea, where the work seems to prosper, During our voyage we sighted thirty-seven islands, exclusive of small ones. A great field is opening up in these islands for missionary enterprise."

In regard to this voyage, he writes: "Before I undertook it I had a very imperfect idea of the magnitude, the loveliness and the populousness of the group on which we laboured. We have commenced our operations at the least inviting end of the group, and among the most degraded natives. If the work has to some extent succeeded here, we may expect greater and more important results as we proceed northward."

In regard to his work on Aneiteum, he writes on the 26th August: "I am glad to say that things begin to assume their former aspect, and the natives again make their appearance at public worship and at the schools, though their number is much reduced. The late affliction appears to have had a solemnizing effect on the community at large, which I hope may continue. My class of candidates for Church membership is about thirty, and every week brings new applications for admission.

"As soon as the natives began to recover, I called a meeting to know what their views and wishes were. The unanimous voice was 'build, and do it without delay.' I fixed on the following week as the time to commence operations, but many were off to the bush next morning to cut wood. The work has gone on as rapidly as I could direct it. I have taken the opportunity of remedying some architectural defects of the former building. We have raised the walls a little, and arched the centre windows in the two sides and ends. The whole building is much superior to what it was."

In the beginning of November the church was opened, there being about twelve hundred present. The Lord's Supper was dispensed, and twenty-nine persons admitted for the first time, and, notwithstanding all the calamities of the year, the annual missionary meeting was held on the Monday following, when the natives contributed out of their deep poverty as they could. At the conclusion of the year, he writes that there was still much sickness among the natives, whose constitutions seemed enfeebled by the measles, so that they readily sank under the

ordinary diseases of the island. He adds: "I am thankful to say, that the events of the past year seem to have had a solemnizing influence on many of the natives, and there is a more than usual attention to religion." The whole number of deaths during the year had been between eleven and twelve hundred.

But the clouds returned after the rain. Since the disasters on Tana, the missionaries had continued at their post, labouring faithfully, exposed to some perils and enduring privation, but with some encouragement; and, notwithstanding all that had occurred, they entertained good hopes of the ultimate success of the Gospel on that island. But these hopes were doomed to a painful disappointment. Mr. Matheson had resumed his work while still far from strong, and for some time his strength had been gradually decaying. Though he was not entirely laid aside, and he was insensible of the inroads which his complaint had made upon his vigour, yet he was now just able to drag himself languidly about to his work. For some time, too, the toils and trials of missionary life in so rugged a field, together with the additional care necessary in consequence of the state of Mr. M.'s health, had been telling upon Mrs. M.'s strength. She had for some time been subject to an asthmatic or bronchial affection, which, however, did not lay her aside; but her constitution was becoming more delicate, and her health otherwise affected. On the 21st November she gave birth to a daughter. Still she clung to her work amid weariness, weakness and pain, feeling that both Mr. M. and the cause needed her presence.

At the close of the year (1861), both wrote hopefully regarding the work; but, on the 16th January, the island was visited by another destructive hurricane. Nearly everything in the shape of native food was destroyed, and as famine stared the natives in the face, the rage of the heathen was excited against the missionaries. On the morning of the 17th their infant child was removed by death, and on the 20th Mr. Paton's station at Port Resolution was broken up. The heathen tribes commenced war against those at the harbour. Mr. Paton's house was situated on what had long been their fighting ground. For several days the two parties fought round his premises. His windows were smashed, his house broken into,

articles destroyed or stolen, and his life threatened. Mr. P. was much broken down by repeated attacks of fever, and it was thought took too dark a view of the state of things. He believed that not only the heathen tribes, but the chiefs under whose protection he was, were plotting his destruction. His life was indeed not free from danger. Many were bitterly opposed to Christianity, and there was no saying to what length they might go; but their object was not to kill the missionaries, but to get them to remove. Even some of the friendly natives became alarmed at the hostility of their neighbours, and began to wish the missionaries gone. This was the cause of the threats that were freely used, particularly at Port Resolution, of burning their houses and killing them if they did not leave. Under these circumstances Mr. Paton felt it his duty to leave, and, after serious perils by the inland route, arrived at Mr. Matheson's station. His removal for a time was necessary, but, to the regret of the other missionaries, he also removed the Aneiteumese teachers, thus breaking up the station altogether, although the friendly chiefs wished them to remain, and they were willing to do so. By their remaining the ground would have been held, and the occupation of it again by missionaries would have been facilitated; but the abandoning the field altogether greatly increased the difficulty of resuming operations afterward.

At Mr. Matheson's station there were the same threats, but he had continued firm at his post, and never thought of leaving it for any apparent danger. Mrs. M., in the most troublous times, never lost her confidence. She was never molested. She won the affection of the most savage, so that they were never guilty even of rudeness to her; and even at the worst, she records instances of their kindness and attention. The chiefs, who had pledged their honour to protect the missionaries, fulfilled their engagements, though under the hostility or threats of the enemies of Christianity they might at times have become weary of them. And there were tokens that the work was advancing.

But the heathen raged. On the night of Sabbath, 2nd February, the church was burned down. This, it was afterwards ascertained, was done by the heathen party as an act of hostility against the chiefs, by whom it had been built. They

also threatened to burn Mr. M.'s house. Still, for anything in the circumstances of the Mission, Mr. and Mrs. M. would have cheerfully remained. He declared afterwards, that he would never have left but for the state of her health. But this rendered removal imperative; while his was scarcely better. By the hurricane, their house, which was situated on a hill, though not thrown down, was so twisted that it became open both to wind and rain. It was the rainy season, when the rain falls with a copiousness unknown in temperate climates, and that sometimes continuously for eight or ten days at a time. There was scarcely a spot in their house that could be kept dry. She was then delicate, and in such circumstances all the symptoms of pulmonary consumption rapidly developed. The missionaries resolved on removing from Tana; and just at that time a vessel which had been engaged to visit them by Mr. Geddie, who had heard of the perils by which they were surrounded, hove in sight. The vessel was owned by Captain Burns, who, though engaged in the sandal wood business, rendered important services to the Mission.

It was evening before all was ready for their departure, when they proceeded to sea in two boats, but were not picked up by the vessel till next evening, being thus obliged to sleep all night in the boats. The exposure aggravated her symptoms, and when they arrived on Aneiteum the worst was feared. She gradually grew worse, and, on the 11th March, peacefully expired.

Mr. M. was then extremely feeble, but while seemingly far gone in consumption, he still tried to work, instructing the Tanese, who had left their own island to accompany him, and translating. In June he went to Mare, deemed very salubrious; but he gradually grew weaker, and on the 14th October passed away.

Thus, in less than two years, the Missions which had been begun so hopefully on Tana and Erromanga, were broken up, or at least suspended. The Mission on Aneiteum, long so favoured of the Lord, was subjected to a series of trials of an almost unprecedented nature; and of eight agents of the Nova Scotia Church, missionaries and their wives, five, the youngest and the strongest, had passed away, leaving only Mrs. Johnston along with the veteran Geddie and his wife,

who were now somewhat broken down by fourteen years' continuous labour in such a severe climate, and under such trying circumstances. Seldom has any cause had in such a period a record so like the prophet's roll, written within and without, lamentation and woe.

These calamities must have come with almost crushing weight upon any human spirit. To Mr. Geddie the disappointment of his expectations was terrible. When, after long years of calling for men to reap the fields, which were white unto the harvest, he had seen the ground occupied at different points by faithful men, and everything seemed to promise the speedy evangelization of the whole group, to have all his hopes so quickly blighted, the work arrested except on Aneiteum, and even there trouble and disaster, the agents gone, the prejudices of the natives excited, and the work encompassed with greater difficulties than before, was most trying to faith. But his letters show that however deeply he felt these events, he did not lose heart or give way to despondency. He still maintained his faith in God and his work. Whatever depression he may have felt he concealed from the Church, and he seemed to feel it his business to comfort her and to uphold her faith. Where others saw only darkness, he saw a bright side, and found ground for hope, and he wrote with a confidence which we would imagine was stronger than he felt himself. To quote only one paragraph from his letters:

"Let not our hearts faint, our faith waver, or our hope sink in these trying times. If clouds are passing over us, we can also speak of sunshine. This island may now be considered as added to the number of Christian nations. Our brethren on Tana have their enemies, but it is also true that the Mission there has many sincere friends, and we have a band of witnesses here from Erromanga, who, at no distant day, will return, accompanied by others, to spread the truth throughout the length and breadth of that dark island. Then there are great and populous islands in the distance, which present noble fields for missionary enterprise. Let us trust in God, and gird on our armour for the great work before us, in the assurance that He will bless us. Our Church seems in a manner solemnly pledged to the work of Missions on this group. You must always feel an interest in the one that has renounced

heathenism and embraced Christianity, as it was the scene of our early trials, encouragements and hopes, and we have taken possession of other two, by having secured in them a 'burying-place,' and many hearts will go out to the graves yonder. We ask your prayers, and we ask for men and women to take the place of those who have gone to their rest."

In the present state of the Mission, particularly in the prospect of extending operations in the northern part of the group, the missionaries were led to appeal to the Churches at home for a vessel of fifty or sixty tons. Mr. Paton's health having been broken down by what he had passed through on Tana, it was deemed advisable that he should spend a few months in the Australian colonies to recruit, and he was duly delegated to present the matter before the Churches there, and solicit their aid for the new vessel. His story of the sufferings and trials through which the Mission had passed during the preceding year, excited the deepest interest, and his fervent appeals met with a hearty response. In Victoria, especially, in which the Presbyterian Churches had just united, his visit infused such a missionary spirit into the united body, as rendered his visit a new era in her history. In that colony, £2,600 was contributed, and in New South Wales £700; altogether he was the means of raising £5,000. We may note that thus the calamities through which the Mission had passed, was one means which led to the engaging these Churches directly in Missions to the heathen. The sum raised in Australia being thus more than was necessary for the building of the vessel, independent of what should be raised in Nova Scotia, and in the Reformed Presbyterian Church in Scotland, a portion was set apart to bring additional missionaries from Scotland, and Mr. Paton proceeded thither for that purpose.

The intelligence of these disasters sent a thrill through the hearts of the members of the Church at home. The united Synod of what was now known as the Presbyterian Church of the Lower Provinces, held its first regular meeting in June, 1861, and, in ignorance of what had transpired in the New Hebrides, after a due estimate of their funds, authorized the Board to obtain, if possible, the services of a fifth missionary. They accordingly advertised for one. But in August a single mail brought the tidings of the ravages of the measles on Anei-

teum, Tana and Erromanga, the death of Mr. Johnston, the burning of Mr. G.'s church, and the desolations of the hurricane. Seldom, even in this world of change and sorrow, has such an accumulation of calamities come so suddenly upon any cause; and they were felt all the more, that up to this period the history of the Mission might be said to have been a record of mercies and triumphs. "How hath the Lord covered the daughter of Zion with a cloud in His anger." The details of the labours of our missionaries, circulated in a small periodical, had rendered almost every family in the Presbyterian Church of Nova Scotia familiar with their work, and made their names as household words, so that the tidings carried the burden of a personal grief into hundreds of homes.

While, however, there was heard in these events a loud call for humiliation under the correcting hand of the Almighty, the general feeling was, that duty impelled us to increased exertions, in faith as to the ultimate triumph of His cause. Accordingly the Board, after referring to these trials in succession, say :—

"In these successive strokes of an afflictive Providence, each of which would itself call for mourning, and all in swift succession, coming wave after wave, like an irresistible flood, threatening to engulf the Mission in utter ruin, this Board do but discover the operation of His hands who is wonderful in counsel and excellent in working, who humbleth under His mighty hand that He may exalt in due time. Their abiding faith is, that to the Churches and their missionaries at home and abroad this fatherly chastisement has been sent both to correct past errors and prepare for future conquests. Signal trials do not infrequently, in the all-wise arrangements of Divine Providence, prepare the way for signal triumphs. Let united and importunate prayer go forth to secure this most blessed result."

They accordingly resolved to advertise immediately for two missionaries—one to fill the place of Mr. Johnston, the other to increase the force, as provided in the Synod's resolution.

But a few weeks later came the intelligence of the death of Mr. and Mrs. Gordon, and though the blow was somewhat stunning, yet the Board, at a meeting held on the 23rd of October, after adopting a suitable minute regarding the character and services of these beloved ones, and the duty of

the Church under these Divine dispensations, resolved to advertise for three missionaries.

When the army of an earthly government suffers loss, hundreds promptly volunteer to fill the place of the fallen. There is not the same zeal in the service of our heavenly King; but the appeal was not without a response. At a meeting of the Board, held on the 10th February, 1862, an offer was received from the Rev. Donald Morrison, a minister of high qualifications, recently settled in a congregation in Prince Edward Island. And at a meeting held in March, a young man, then on trial for license, tendered his services, but the offer was afterwards withdrawn, in consequence of medical testimony as to the unfitness of his constitution for a tropical climate. At the same time, Mr. James D. Gordon, a brother of the late Rev. Geo. N. Gordon, then in the second year of his theological course, came forward with a tender of his services, stating that while he did not consider that a man should choose his own sphere of labour, but should be ready to go where God calls him, yet that it was his desire, if such should be the will of the great Head of the Church, that he should go to the same people among whom his brother laboured, and preach to them the gospel of salvation.

The intelligence of the breaking up of the Tana Mission arrived in June, just previous to the meeting of Synod. The feelings of all were deeply solemnized at the report of the sad changes which had occurred in the one short year which had elapsed since the united Synod had held its first meeting amid joyous congratulations. And on receiving the Board's report, the Synod engaged in "special prayer, acknowledging the hand of God in the recent trials which have befallen the Mission, with confession of sin, acknowledgment of past mercies, and earnest prayer for further direction and blessing," and recommended "the pastors of all their congregrations to make special reference to these mysterious dispensations on the third Sabbath of August, that the people may have an opportunity of uniting in exercises of humility and penitence, and of wrestling together in prayer to Him who hath said, 'In a little wrath I hid my face from thee for a moment, but with everlasting mercies will I gather thee.'"

They also fully endorsed the Board's action in seeking to

send out three missionaries, and further authorized them to take measures to provide a larger vessel for the use of the Mission, of about one hundred tons burden, and to appeal to the children of the Church to raise her quota, being one-fourth of the whole sum. We have already mentioned that the missionaries had asked for a vessel of about sixty tons. Mr. Geddie, who was always economical in his management, thought that this size would be amply sufficient. The sandal wood traders navigated those seas in vessels of less size, of very inferior workmanship, and he thought that the service of the Mission might be provided for by a vessel of the same size, of good construction; but the success which had attended the appeals on her behalf induced the Boards of the Churches interested in the Mission to resolve on one of over one hundred tons. We do not mention this as finding fault with either, but merely that the responsibility may rest on the proper shoulders. The vessel built, of 115 tons, has been of immense value, but whether the same service might not have been rendered by a vessel of half the size and at greatly less cost, both for construction and maintenance, is a question on which Mr. G. entertained very decided opinions, and, as his biographer, we feel it proper to mention them. At all events, the *Dayspring* was built at New Glasgow, Nova Scotia, in the ship-yard of J. W. Carmichael, Esq. She was constructed in the best manner, and everywhere she went she was much admired by those who examined her. She was rigged as a brigantine, and proved a superior sailer. She left Halifax in October, 1863, under the command of Captain W. A. Fraser, and having on board as missionaries for the New Hebrides, the Rev. Donald Morrison and wife, the Rev. J. D. Gordon, and the Rev. William McCullagh, who had tendered his services on the eve of her sailing, with his wife. After touching at the Cape of Good Hope, she arrived in Melbourne in March, 1864. Her arrival excited great enthusiasm, and both there and at Sydney she was visited by thousands of Sabbath school scholars, who had chiefly collected the money for her purchase. We may mention here that she subsequently visited the other Australian colonies, and everywhere excited the same interest.

Chapter XVIII.

VISIT HOME.

1862–66.

FOR some time subsequent to the disasters recorded in the last chapter, the work on Aneiteum went on in the usual way. At the end of the year 1862, he writes: "More persons have been added to the Church during the past than any former year, and there never were so many candidates for Church membership as at present." He also mentions that the mortality had been unusually large, the deaths exceeding the births. This disproportion, however, was principally on Mr. Copeland's side of the island, where the hurricane had been so severe, that there was scarcely a house left standing on the shore for a distance of ten miles. Thus the sick, being exposed to the weather, contracted disease from which they never recovered. In addition, the destruction of food had obliged them to resort to unwholesome roots when they most required nourishing fare.

On the other islands there was light and darkness. On Erromanga the Christian party held together, led by Mana and Joe, though Rangè was trying to stir up the people to kill them. On Efate the Church was largely increased at the visit of the *John Williams*, though a Rarotongan teacher had died of fever and ague, and an Aneiteumese from sunstroke; but the efforts made the previous year to open up the northern islands had ended in failure. The Rarotongan teachers settled on Api had erected their houses in an unhealthy spot near the shore, and died of fever and ague. The two Rarotongans who had been settled on Espiritu Santo, and the wife of one of them, also died; but the Efate man and his wife, who had accompanied them, had enjoyed good health, and gave a good account of the people.

In June, 1863, he wrote hopefully, that the clouds which had been passing over the Mission were beginning to disappear; that they were recovering lost ground, and that the work might be extended to distant islands, if they only had the proper agency. On the 3rd July Mr. Inglis arrived, and was warmly welcomed. He brought an instalment of the version of the New Testament, printed under his superintendence by the British and Foreign Bible Society, and in September the remainder arrived, and soon one thousand copies were in circulation. Mr. G. says of it:

"The workmanship is well done, and if the translation were only worthy of the favourable opinion expressed about it, it would rank equal to many of the Society's versions of the Word of God. We are thankful for it as it is. Our next edition will be an improvement on the present one. It is an unspeakable boon to this people to possess so much of God's Word in their own tongue. Our translations have awakened some interest among the British and continental philologists,* as they are amongst the first in a new order of dialects; and when the structure of this language is understood and compared with other dialects, it may help to throw some light on the history of the dark races which inhabit so many of the Pacific isles."

We may add here that the whole expense, amounting to over £400 sterling, was paid by the natives, and the arrowroot on hand at this time, amounting to six thousand pounds, was appropriated to this object.

But now, at length, Mr. G. was constrained to seek some relaxation, or rather, the brethren saw that the state of both his and Mrs. Geddie's health required some relief, and accordingly, at a meeting in September, it was unanimously resolved, "That, considering the state of Mr. and Mrs. Geddie's health, we are of opinion that they ought to go home, for a time, for rest and relaxation; and while we would request them to do everything in their power to promote the interests of the Mission during their absence, we would have them do so only so far as may be compatible with a due regard to the re-establishment of their health, and their speedy return to the sphere

* Mr. Inglis received a letter in Aneiteumese from a German scholar, who had seen only the Gospel by Luke.

of their labours." The Board had repeatedly suggested to Mr. Geddie the propriety of his seeking some relief from constant toil and the influence of an enervating climate and frequent sickness, but he had hitherto clung to his work; now, however, he felt constrained to follow the advice of his brethren. Upon this he remarks:—

"I regret to say that we feel seriously the effect of a long residence in a climate by no means salubrious. You will not be surprised to hear that we feel much at the prospect of leaving a spot where we have spent so important a period of our lives, and which has been the scene of many trials and of many joys. The prospect of prolonged usefulness is our chief inducement to leave, and it is our unalterable purpose to return, if spared, as soon as God in His providence shall permit. We leave at a very interesting period of our lives, when the prospects of great usefulness are opening up before us on the large islands of the north, which enhances the trial all the more. There never was a period, in the history of the Mission, when I desired more to remain in it. Our new vessel will give us facilities for expanding the Mission which we never enjoyed before. But if I am not privileged to assist further in carrying the Gospel to the dark regions beyond, others will be raised up better qualified and more worthy of the honour.

"As regards my station, Mr. Copeland has been appointed to occupy it during my absence. No arrangement could be more agreeable to my own feelings, and none more beneficial to the cause. He is acquainted with the language, has proved himself to be a faithful and devoted missionary, and the natives are much attached to him. The only offset to Mr. Copeland's usefulness is the want of a wife of kindred spirit with himself. This want, I am glad to say, is likely to be supplied soon. He and Mrs. Johnston have been proclaimed, and will be married in a few days. This arrangement, I have no doubt, will meet with the approbation of friends and of the Church at large. It will be an additional bond of union between the two Missions on this group of islands." The marriage accordingly took place in due form.

Mr. Geddie and family sailed from Aneiteum on the 9th January, 1864, in a trading vessel belonging to Captain Burns,

of Sydney, who refused to receive any payment for their passage. "The value of such a favour," Mr. G. says, "will be better understood when I mention that Messrs. Paton and Copeland paid £100 for passage from Melbourne to Aneiteum, Mr. and Mrs. Johnston £80 from the former to the latter place, and Mr. and Mrs. Inglis paid £60 from Sydney." They arrived in Sydney on the 24th, after what was deemed a favourable passage, but the voyage was with trial, as he mentions in a letter written on the 4th February :—

"God has seen fit to take our dear little Alexander to Himself. Two days after we sailed he was seized with dysentery, and died after three days' illness. His conduct was very remarkable, during his illness, for a child only two years and eight months old. Though he suffered much he never complained, but was always pleasant. He talked much about Mr. and Mrs. Copeland, to whom he was greatly attached, and about all the natives on the Mission premises. A few hours before his death he asked his mamma to pray to God, and he also made a feeble attempt to sing 'There is a Happy Land,' etc. All his talk was in the native language, as he knew very little English. We hoped to be able to take the body to Sydney for burial, but this was impossible. After keeping it six days, rolled up in many folds of oiled cloth, we were obliged to bury it in the sea. The burial was an affecting scene to us. A rude coffin was made, and, after the body was put in, it was ballasted with stone. One of the hatches was then laid across the bulwarks, and the coffin placed on it, covered with a flag. I read 1 Cor. xv., and engaged in prayer. After prayer was over, the end of the hatch was raised, and the coffin fell with a heavy splash into the sea, and sank for ever from our view. The precious dust of our dear child will remain there till 'the sea give up the dead that are in it.'"

After arrival he met with another disappointment. He had brought Lathella and his wife, intending to bring them to Nova Scotia, and to avail himself of his help in revising those portions of the Scriptures already printed, and preparing others for the press. But the doctors who examined her, reported her lungs in such a state that a visit to a colder climate would likely develop consumption rapidly. Hence it became necessary for them to return to Aneiteum in the *Dayspring*.

He spent two weeks in Sydney, where he met with much Christian kindness, but not resting, for we find him preaching in the churches of Revs. Dr. Steele, A. McIntyre and A. Thompson. From Sydney he proceeded to Melbourne, to await the arrival of the *Dayspring* with the new missionaries. But here there was no more rest than before. He was still preaching and delivering missionary addresses. The *Dayspring* arrived on the 3rd March, and he adds: "I need not tell you my feelings of joy at meeting with so fine a vessel, so promising a band of missionaries, and so many warm-hearted Nova Scotians." He wrote in the warmest terms of the kindness received at Melbourne, but it did not extend to relieving him from work. "We have all been busy since the vessel arrived. In the city of Melbourne, the various Presbyterian pulpits were opened to us to plead the cause of Missions. On the Sabbath before last the four of us preached in eight churches, and collections were taken in them all. We had also a week evening meeting in Dr. Cairns' church, which was very numerously attended. The last Sabbath was spent by our whole Mission party in Geelong. Each one of us preached twice during the day, in churches belonging to the Presbyterian Church of Victoria, United Presbyterian Church, Reformed Presbyterian Church, Independents, and Baptists, in all of which collections were made. We had also a delightful missionary meeting last evening, attended by persons of all denominations in the town.

"The last six or seven weeks has been a time of much missionary excitement in Victoria. When I went on board of the steamer at Sydney, to come to Melbourne, I found, to my surprise and joy, that Bishop Patteson was a fellow-passenger, and not only so, but as we were the last applicants, we occupied the same cabin. He had come to plead the cause of Missions among the Episcopalians. As we had come from the same part of the heathen world, we had much the same story to tell. The testimony of two witnesses, from different branches of the Christian Church, awakened a pleasing interest in the cause of Missions not often felt. Many Presbyterians went to hear the Episcopalian, and many Episcopalians went to hear the Presbyterian. Our plans of operation are somewhat different; each no doubt thinks his own the best; but our object is the

same—the salvation of our perishing fellow-men—and we can bid each other Godspeed with all our hearts."

On the 5th April they took passage in a sailing vessel for London, and for nearly three months he had something of a rest. "The voyage, however," he says, "has not been beneficial either to Mrs. Geddie's health or my own. We suffered intensely from the cold in the high southern latitudes through which we passed. The effects of a sudden transition from the heat of the tropics to the cold of the frigid zone are still felt by us."

After arrival in England, Mr. G. paid a short visit to Scotland, where he had some most agreeable intercourse with the Foreign Mission Committee of the Reformed Presbyterian Church of Scotland, and arrived in Halifax on the 3rd of August. After spending a few days there, and preaching on the Sabbath following, he proceeded to Pictou, and thence to Antigonish, where Mrs. G.'s friends resided.

On the 11th, the Board of Foreign Missions met to welcome him. They were glad to find him looking but little changed in appearance since he had left Nova Scotia, and his strength considerably recruited during the six months since he had left the islands, and his spirit unabated. Notwithstanding all the untoward events of the past two years, his faith in the Mission work was unchanged, and he was still hopeful regarding the future of the work on the New Hebrides. In the periodicals of the Church there had appeared letters written, as he believed, under false impressions, and giving a view of the condition of things which he regarded as quite too doleful, and fitted to discourage the Church, and thus hinder the progress of the work, and he embraced the opportunity, as it was afforded him, of presenting the other side of the case.

As for himself, he was as ready for work as ever. We recollect the amused look that was on the face of each member of the Board, when he unfolded his plans for the employment of his time during his visit home, proposing to start the week following on a visitation of the congregations in Cape Breton, intending in addition to visit those in Prince Edward Island before winter. This was the man who had come home to rest and recruit after over fifteen years' services in an unhealthy climate. In other Missions, it is now held that missionaries

in a tropical climate should return after five years' service, even where they have the best medical aid at hand, and where they are within reach of the comforts of civilized life ; but he had spent thrice that period in a climate previously untried, but which had proved unhealthy, without any medical assistance but his own ; where he frequently was without proper or sufficient food, and where the multitudinous labours devolving upon him seemed to render it impossible to attend to the laws of health. Yet when at length he was forced to seek relaxation, his first returning strength was to be employed in labours, at which many a person in health would have grumbled, and his rest to be more active than the diligence of many others.

Though the whole Church was anxious to see and hear him, yet the Synod, anxious to spare his strength, had agreed that "on his arrival he should have his time at his own disposal," and the Board strongly represented to him the propriety of sparing himself, with the view to the complete restoration of his strength. But his desire was to visit the more distant sections of the Church, where travelling was most laborious, before the weather became severe, designing to visit the central congregations during winter. Accordingly, during the autumn he visited Prince Edward Island—the special scene of his early labours—and some other quarters, and afterward most of the Presbyterian congregations and Mission stations in the Maritime Provinces. We need not particularize regarding these visits. Everywhere he received a most enthusiastic reception, and his simple but thrilling narratives of his life among the heathen, his early trials, and particularly of the great things which God had done by the hands of himself and his brother missionaries, went to the very heart of the Church.

To himself these visits afforded much pleasure. Old friendships were confirmed and new ties formed, and his spirit was refreshed, particularly as he saw the interest manifested in the work of evangelization of the heathen. The difference in the state of the Church from what it was when he left was especially striking, and connected as its revived life was, in the view of all, with the rise and progress of the Foreign Mission, it afforded reasons for the profoundest gratitude to God.

His visits were not confined to his own denomination. Sister

Churches sought eagerly to partake in the joy of welcoming him to his native land, and listening to the heart-cheering record of the Lord's work among the savages of the South Seas. The result was, that the missionary zeal of all was greatly refreshed and stimulated.

During the winter he revised the translation of the Book of Psalms in Aneiteumese, which he had previously prepared, and superintended its printing, which was done in the office of Mr. James Barnes, Halifax, and at the expense of the British and Foreign Bible Society, though afterwards paid for by the natives.

During the following summer he visited New Brunswick and the Upper Provinces. In the former he addressed the Synod, then not in ecclesiastical connection with the Church in Nova Scotia, and visited a number of congregations, and awakened some missionary spirit, which had been hitherto almost entirely lacking among them. In the latter he addressed the Synod of the Canada Presbyterian Church, where he was received with great enthusiasm. A distinguished member mentioned to us, that in the course of his address the grandeur of one simple statement produced an impression such as he had never heard surpassed. It was when, describing his departure from Aneiteum, which he had found fifteen years before wholly given to idolatry, he had sought for some of the old gods to bring home, but he could find no god on the whole island but the God who made the heavens and the earth. The Synod passed resolutions of thanks to him and sympathy for his work, and determined to send out a missionary to that field as soon as one could be obtained. Although this resolution was never carried out, yet it is agreed that his visit did much to awaken in that body that missionary spirit which has since borne abundant fruit in other fields.

The congregations in the Maritime Provinces in connection with the Church of Scotland were also moved by his appeals. One congregation (St. Matthew's, Halifax) gave him a donation of $212, to be employed in the furtherance of his work, which he resolved to apply to the orphan school and asylum, rendered necessary by the ravages of the measles. Their Synod also resolved to take action in sending out missionaries.

His presence rendered the meeting of Synod this year ever

memorable. Missionaries have since arrived from the heathen field, and the visits of many more will be enjoyed, but this Church can never have another first missionary to the heathen, nor one around whom so many circumstances will cluster to give peculiar interest.

The appeals of Mr. Geddie had evoked such liberality, that it was felt that additional missionaries should be sent, and several students had offered their services. Through Mr. Paton's efforts in Scotland, three young men, the Revs. Thos. Neilson, J. Cosh and J. H. McNair, devoted themselves to the New Hebrides Mission, but as the R. P. Church of Scotland were not prepared to support them, application was made to the Church in Nova Scotia to employ one of them. The Synod therefore authorized the Board to send out as many missionaries as they deemed prudent, and also to engage one of the missionaries in Scotland.

While at home matters seemed thus to be going on favourably for the cause, and while there was much in the work in which he was engaged to afford him pleasure, yet his heart was in the New Hebrides, and the events transpiring there he watched with the deepest interest. Some of these he heard with the utmost satisfaction, but soon others which filled him with astonishment and sorrow. We must, therefore, resume our narrative of events in that quarter. We left the *Dayspring* in Australia.. On the 19th May, 1864, she sailed from Sydney for the New Hebrides, having on board, besides the three missionaries and their wives, the Rev. Mr. Ella and wife, for the Loyalty Islands. They reached Aneiteum on the 5th June. Soon after she started on a voyage among the islands. She first went to the Loyalty Islands, where they were not allowed by the French authorities to land, or even to hold communication with the missionaries on shore, who were forbidden to hold any religious service with the natives. After visiting several islands of the New Hebrides, she returned to Aneiteum, where a meeting was held, at which it was arranged that Mr. McCullagh should occupy Mr. Geddie's station, as Mr. Copeland felt it necessary to proceed to Australia: that Mr. Gordon should be located on Erromanga, and Mr. Morrison on Efate.

The *Dayspring* carried Messrs. Gordon and Morrison and

their goods to their respective spheres. Thus, in a measure, the breaches in the Mission had been healed. Erromanga was again occupied by an energetic missionary ; and though operations had not been resumed on Tana, yet another island equally important was occupied by a thoroughly qualified labourer.

These brethren entered upon their labours with great energy and zeal. They soon acquired the language sufficiently to address the natives in their own tongue. All the worst cruelties of heathenism were perpetrated around them, and they were not free from danger, but a prepared people waited upon their instructions. In both islands there were several candidates for baptism, and though there were the difficulties and discouragements usual in a Mission among such a people, yet on the whole the work continued for the next season to go on hopefully and prosperously.

But now occurred an affair which he regarded as among the most untoward that had befallen the Mission, in one respect worse than any, as he regarded it as a blot upon its fair fame, and which he pronounced "one of the most humiliating events in the history of modern Missions." We refer to the bombardment of Port Resolution, Tana, by H.M.S. *Curaçoa*, under Commodore Wiseman, in pursuance of an application from the missionaries, that he would adopt measures for the better protection of life and property in the New Hebrides.

At various times the question of employing British men-of-war to punish the natives for their evil deeds, had arisen. But Mr. G. had always strenuously opposed any calling in of such a power for that purpose.

"I have always opposed," he wrote before his return, "the punishment of natives for crimes committed by the heathen against the Mission, under the influence of superstition, or at the instigation of our own countrymen. In my letter on the massacre of Mr. and Mrs. Gordon, I said, 'Instead of indulging resentment and feelings of revenge against a dark-hearted and deluded people, let us rather breathe out on their behalf that memorable prayer, "Father, forgive them ; they know not what they do."' The interference of men-of-war with the natives, at our desire, would be a positive calamity to our Mission. I have never made a complaint against natives, and never in-

tend to do so. Our enterprise is one of mercy and not of judgment, and we forget our high office, when we invoke the vengeance of earthly power on the benighted natives around us. If we would succeed among these islanders, we must draw them by the cords of love, and beware of everything that would repel them. The rebuke of Christ to the two disciples, who wished to command fire from heaven to consume their enemies, is always memorable: 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.'"

Again he writes: "During the early years of the Aneiteum Mission, I passed through many perils, and suffered the loss of property also; but the idea of requesting a man-of-war to punish the natives never occurred to my mind, and no complaint was made by me. I may state also that after the death of Mr. and Mrs. Gordon on Erromanga, when Commodore Seymour spoke of shelling the district in which the murderers lived, I opposed this on the ground that the natives had acted under the influence of superstition and at the instigation of others."

Then as to the general conduct of the natives, he knew well that whatever crimes they had committed against white men, these were far surpassed by what white men had committed against them. Mr. Inglis wrote at one time: "I have been distinctly told by one who ought to know—one at present connected with the sandal wood trade—that for every white man killed by the natives, there are fifty killed by the whites. Now, while I am disposed to look upon this statement as hyperbolical, yet, making every allowance for some looseness of expression, there is certainly as much truth in it as clearly indicates the side on which the preponderance of wrong-doing exists." In these circumstances, if he ever thought of calling in the aid of a British man-of-war (though he was very reluctant to do that in any case), it would have been for the protection of the natives.

But other counsels were now to prevail. Mr. Paton, in his troubles at Tana, had been anxious for the interposition of a man-of-war; was disappointed when Commodore Seymour did not take active measures with the Tanese; and when he went to Australia, through his influence, a representation was

made to the Governor-General of New South Wales. This memorial was placed in the hands of Commodore Burnett, but was lost with that officer in the wreck of his vessel on the coast of New Zealand. Commodore Wiseman was now sent down with the *Curaçoa*, but without any papers on the subject. What followed we allow Mr. G. to describe:

"At the time of her arrival, the missionary brethren were holding their annual meeting on Aneiteum. They felt it to be their duty to present a memorial to Commodore Wiseman, stating grievances against the natives, and asking for the redress of these; they wished him also to take such steps as he might deem proper to render life and property more safe in time to come.* Our brethren could scarcely have entered on so serious a matter, as calling in a man-of-war, under more disadvantageous circumstances. All the events complained of against the Tanese had taken place before Messrs. Morrison, Gordon and McCullagh had arrived at the islands; and most of them during the absence of Mr. Inglis to Britain. It was most unfortunate that Mr. Paton, the chief complainant, should have been alone at such a time, for we know that from the depressing effects of disease and harassing trials, he was often led to take too gloomy a view of passing events. All parties we believe acted for the best, and if any error has been committed, their peculiar circumstances must be the excuse.

"The missionaries having prepared their memorial, waited on the Commodore, who courteously received them, and promised to do everything in his power to carry out their wishes. As

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*We gave that portion of their memorial which refers to Tana, omitting what refers to Erromanga and Efate, where nothing was done. "On the 1st January, 1861, an attack was made on the life of Mr. Paton and Mr. Johnston by natives from Inikahe and Kasarumini. In the month of February, 1862, our Mission on Tana was broken up. Rev. Mr. Matheson and Mrs. Matheson, and a number of natives of Aneiteum employed as teachers on the Mission, had to flee for their lives, while the most of their property was stolen or destroyed. The chiefs most actively engaged in these outrages were Kingian, Yaukarupi of Kasarumini, a district near the volcano; Kariwik of Inikahe, on the west side of Port Resolution; and Nauka, Usua and Miaki. The last named was afterwards killed by another chief. In the same year Namuri, a native of Aneiteum, but employed by the Mission as a teacher on Tana, was attacked by Rangi, a native of Naivefa, near Port Resolution, and so severely injured that he died of his wounds a few days afterwards." This document Bishop Patteson pronounced about the most unsatisfactory he had ever read.

he could not hold intercourse with the natives, he requested that some of their number should act as interpreters, and that the *Dayspring* should go in company also. These requests being acceded to, the expedition sailed for the island of Tana. On arriving at Port Resolution, the chiefs received a summons to go on board of the ship, which they did not obey. The summons was repeated with a threat, but it was unheeded still. The threat drew from the natives a message, which amounted to something like a challenge. The Commodore now thought that his honour was at stake, and that he must give the natives a practical demonstration of his power; and so the ship was cleared for action. A bombardment was commenced which lasted for some hours, during which nearly two hundred shots were fired from large guns, besides hosts of rifle shots, and a proportionate number of rockets. A party was also sent on shore to 'destroy canoes, houses, plantations and property of every description that was accessible.' The whole scene is described by the spectators as grand, impressive and terrible. I am sure that my missionary brethren must have felt themselves for once out of their proper element; and more than the Tanese will be inclined to say, that Rom. x. 15 would be inappropriate to them at the time: 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.' The effect of all this display of physical power was the destruction of a large amount of property, from which the Tanese will suffer for years to come. This would have been bad enough, but we have to deplore the loss of life also. One man belonging to the ship was shot by a native who had concealed himself in a tree. A native was cut down also, and thought to be killed, but has since recovered from his wounds. Three natives were instantly destroyed by the bursting of an unexploded shell after the ship left, and some others wounded. The wife of one of the men killed by the shell went and hanged herself, from respect or grief for her husband. A few months later the daughter of a friendly chief, who had assisted the missionaries to interpret, was shot to revenge his conduct, and he was severely beaten. Such are the results of the *Curaçoa's* visit to Tana, and her achievements there will add but little to the lustre of the British name. I ought to mention that my brethren

decline the responsibility of what has been done. They consider that their duty ended when their complaint was made, and that the Commodore is responsible for the rest. This melancholy case teaches solemn lessons, and if we had no higher considerations for our guidance, it ought to make us pause before we invoke a power to our aid over which we have no control.

"The question now arises, why were the Tanese so severely dealt with? One charge against them is breach of promise to protect their missionary. If this means a promise of protection against enemies outside of the tribe in whose district he lived, no such promise was ever made. Indeed, the late Mr. Gordon would have been settled at Port Resolution had not Miaki, the chief, positively refused all protection against neighbouring tribes. I made arrangements about the settlement of Mr. Paton before his arrival on the Islands, and all that I asked of the chief was, that *his* people should not molest him. As far as I know of the history of the Mission, he adhered to the spirit of this request to the last.

"Another charge against the Tanese is the destruction of human life. The first case is that of Vasa, a Samoan teacher, who, during the prevalence of a fatal disease, was waylaid by some natives and killed, under the impression that the new religion was the cause of it. The deed was committed more than twenty years ago, when Tana was the Mission field of the London Missionary Society. As the brethren of that Society made no complaint against the natives, respect for their views and feelings should have prevented the revival of this case after such a lapse of time. Another case, mentioned in a letter of one of the missionaries, is the murder of a white man at Port Resolution. This happened before Mr. Paton left Scotland for the Islands. I was there a few days after the deed took place. The account given to me was as follows:—'The white man had a quarrel with one of the chiefs about some trifle, and angry words passed between them. The former seized his gun and aimed it at the native, but the gun missed fire. He next raised the gun to strike him, but the native evaded the blow. The latter then threw a piece of iron at the white man, which struck him on the head, and the wound inflicted was so severe that he died soon after.' The man who was

killed is reported to have treated the natives with much harshness, and he was obliged to flee from Erromanga only a few weeks before for shooting a native of that island. Capt. Vernon, of H.M.S. *Cordelia*, visited the island soon after, and upon inquiry in the case dismissed it. His opinion evidently was that the deed was a justifiable homicide. He said in my hearing, that if white men treated natives so, they must abide by the consequences. The last case of violence was an assault on an Aneiteum teacher: A stone was one day thrown at him by a heathen native. He was in a decline at the time, and the blow received may have accelerated his death. The chiefs of the village to which the offender belonged, seized him, tied him hand and foot, which is a disgraceful punishment among natives, and then sent for Mr. Paton to come and see what they had done. They asked the missionary if the punishment inflicted were sufficient, or if they should increase it. He expressed himself satisfied, gave the man some good advice, and either requested that he should be released, or released him with his own hands. These are the murders charged against the people of Port Resolution—the first committed more than twenty years ago, the second disposed of by a British officer, and the third punished by the native authorities. Had a full statement of the cases, especially the two latter, been given, no British commander would have risked his reputation, perhaps something more, by interfering with matters already settled. There has been no white man killed at or around Port Resolution, so far as I am aware (except the case already noticed), from the time that Capt. Cook visited that place in 1774, until the arrival of the *Curaçoa* in 1865. The story of twenty or thirty Europeans being killed and eaten by the natives within the last few years, which I heard both in Scotland and Australia, and which reconciled the minds of many excellent people to late events, is a cruel fiction.

"The last charge against the Tanese is the destruction of Mr. Paton's property. This occurred during a civil war among the natives. The residence of Mr. Paton on Tana had nothing to do with that war. The friends and enemies of the Mission were united on opposite sides. It so happened that the Mission premises were on the borders of two districts,

which is the usual fighting ground of the natives. Our teachers affirm that when war was inevitable, the chief Miaki went to Mr. Paton, told him that their enemies were coming to fight them, and advised him to leave his premises, and offered also to remove his property to a place of safety; but he would not consent, as he thought the natives intended to steal. The chief's warning soon proved to be true, for war broke out, and Mr. Paton was obliged to leave his house, which was afterwards broken into and his property stolen, with the exception of a portion saved by the teachers and natives, and afterwards brought to this island. I may state here that Nauka, the present chief of Port Resolution, went after night, at personal risk, and nailed up Mr. Paton's house after he left, to save his property, and the latter is *now* aware of this fact. This man is one of the chiefs whose district was laid waste by the *Curaçoa*.* He was punished for the destruction of property which he made every effort to save. This is one of the dark features connected with that memorable visit.

"These are the crimes for which the Tanese were punished; and most persons, looking at the ignorance, deep degradation, and misery of the natives, will be inclined to say that missionaries, instead of calling for vengeance on them, would only be following the example of Christ and of His inspired apostles, had they said, 'Forgive them, for they know not what they do.'

"I happen to know the views of many of the missionaries of the London Missionary Society about the *Curaçoa's* visit to the New Hebrides, and there is but one feeling of deep and intense regret, that our Mission should have been identified with her doings. An excellent brother of that Society writes as follows: 'We have all been deeply grieved on account of the sad, sad doings at Tana last year. Oh! is it not deplorable that our missionary brethren should have involved themselves in proceedings so entirely alien to the spirit that should characterize us, as the servants of Him who declared that He came not to destroy men's lives, but to save them? Nothing, I think, so deplorable has ever occurred in connection with our Mission in these seas, and bitter will be the fruits for

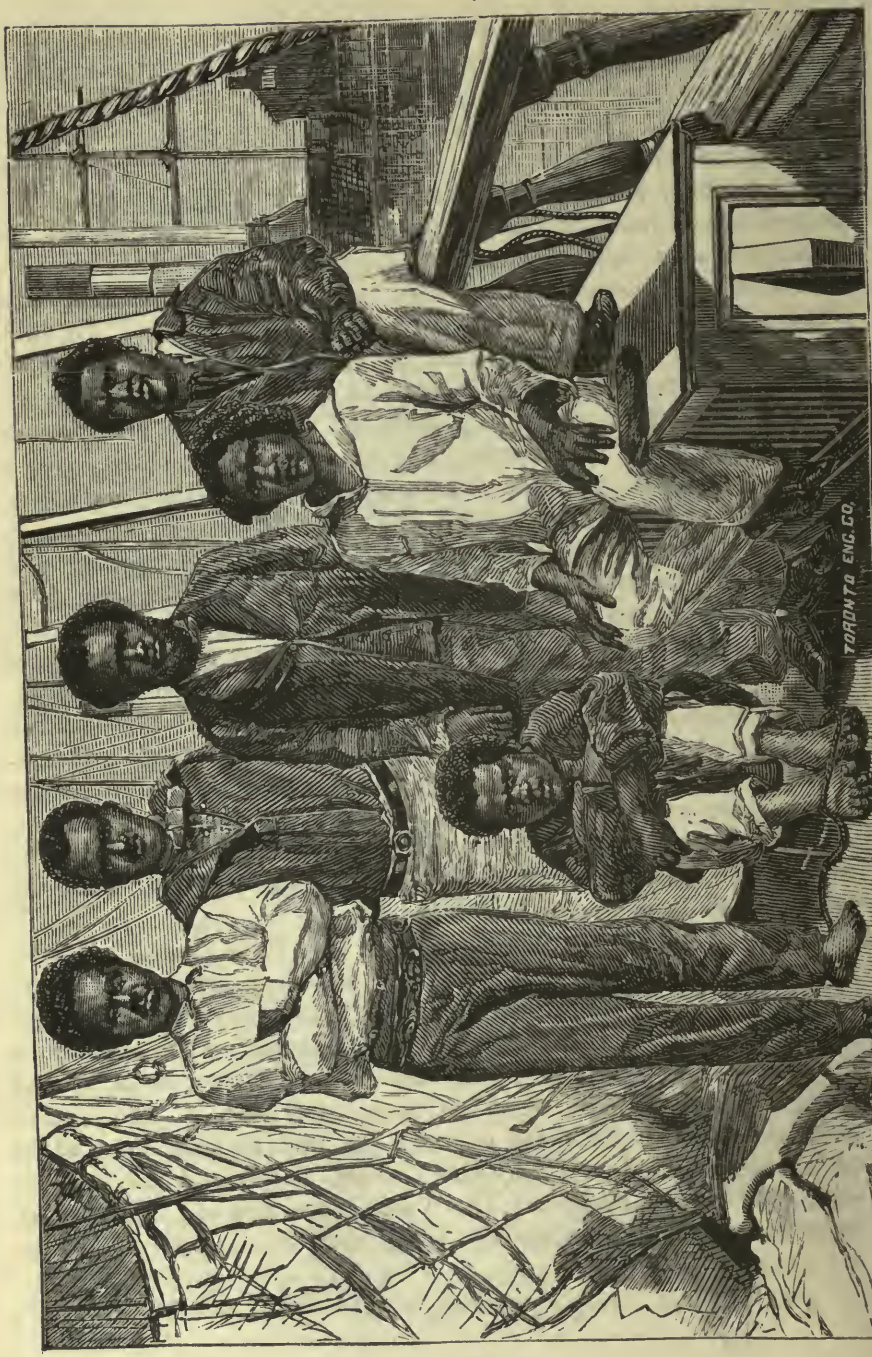
* It will be seen, also, that he is one of those whom the missionaries named to Com. Wiseman for punishment.

See note p. 481-496

bitter hostility, both to the Gospel and its messengers. At all events, Mr. Neilson, a man of superior powers and fine spirit, has laboured there for ten years without baptizing a single convert.

In October he started on his exploratory voyage. He first visited the islands on which missionaries were placed. As we cannot give details of his voyages of this kind on this and subsequent years, we may give his general account of his mode of procedure :

"The visitation of the islands is more perilous now than formerly, in consequence of the slave trade. So many natives have been stolen, or enticed from their homes under false pretences, that there is a general feeling of irritation against white men. We are therefore in danger till our character is known, and when this is the case, we have comparatively little to fear. The natives do not gather around a missionary vessel as in former years, but we must go to them, and it is sometimes difficult to open friendly intercourse with them. The plan which we usually pursue is as follows : The vessel anchors, or more commonly heaves to, near the island to be visited. A boat is lowered, and usually manned by one white man and a native crew. The shore is now approached at some eligible landing place. When the boat is within gunshot of the land, the boat's crew rest on their oars till the natives begin to make their appearance. All the dialects that we can command are now called into requisition, and it usually happens that some one of our number is understood, and failing this, recourse must be had to the language of signs, in which natives excel. The natives are always armed with their clubs or spears, or bows and arrows, and this being their custom, is no evidence of hostile intentions. The presence of women and children is a good sign, for when evil is intended they are usually sent out of the way. If the natives wish intercourse, they make signals for us to land, and wave green branches as emblems of peace. If signs are favourable, the boat pulls in without much delay till the water shoals to three or four feet, and then I leave her to be pulled out again to a safe distance, before the natives can crowd round her. I always consult the natives who accompany me on the propriety of landing, and, without strong reasons, would not act against their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opinion, which is usually the correct one. In most cases, one of the crew accompanies me on shore, and we no sooner land than we are surrounded by a good-natured crowd, who have nothing to fear from us, and all of whom are eager to gratify their curiosity. If we can converse with them, our work is comparatively easy; and if not, we can only give them some presents, and leave the people wondering at the generosity of strangers, and telling us as best they can, they will count the moons till we return. I always make it a rule to keep the boat afloat, and beyond the power of the natives. In this way there is little temptation to their cupidity, the risk of disaster is diminished, and in case of danger, there is a chance of retreat. After conversing with the chief and people about the special object of our visit, our intercourse sometimes takes a more secular turn. The boat's crew are permitted to land by turns, and trade a little with the natives. A short time is spent in buying spears, clubs, baskets, mats, for which the natives receive knives, fish hooks, red cotton, beads, etc. No trading, however, is allowed till the special object of our mission is ended. I would gladly dispense with it, but it seems to please the natives, and makes our visits more welcome. The visiting of new islands is oppressive, as well as perilous work, for there is much bodily exposure, and the constant anxiety is a great strain on the mind. I seldom landed during our voyage without being wet, and this, with the great heat, brought on intermittent fever, from which I suffered a little. My native boat's crew were also tired of the work by the time that our voyage was up."

On this voyage, after leaving Efate, they first visited Espiritu Santo, or Minaru, the largest island of the group, being about eighty miles long and forty broad. "It is covered," he says, "with lofty mountains and fertile valleys, which give it a magnificent appearance. The natives appear to be a mixed race, some being very light and some very dark." He landed at four places. At most of them he had to hear complaints of natives carried away by the slavers, and found the natives shy, till the character of the vessel was known, when they gave him a cordial welcome. He found them ready to receive a missionary.

At Ambrym, the next island visited, the people at first kept

at a distance, but at last a petty chief, who had been at Aneiteum, came within speaking reach, and as soon as Dr. G. called to him, he made a rush for the boat, after which the Mission party had a most friendly visit among the people. At Tongoa, the largest of a group of five islands, the people speak the Efatese language, so that we had no difficulty in communicating with them. They had the same tale to tell, of natives taken they knew not where by slavers, but they agreed to receive a missionary; and we may mention that they have since received one, though not till ten years after, in Mr. Oscar Michelsen, a native of Norway, supported by the Church of Otago and Southland.

At Mai, or Three Hills, they found the natives, who had formerly been friendly, now so exasperated against white men, in consequence of the number of their friends carried off, that they could hold no intercourse with them, and were even in some danger in attempting to do so. The last island visited was Nguna. Here the natives also speak the Efatese. An Efate native stood up in the boat, and called out as usual that they were not *white men*, but missionaries. The result was free and friendly intercourse, and a desire expressed for a missionary. One, as we shall see, was happily supplied in the following year.

The annual missionary conference took place the following year (1869), on the 17th of May. The brethren had to welcome the Rev. Wm. Watt, who came as first missionary from the Presbyterian Church of Northern New Zealand. Arrangements were made for his settlement at Kuamera, on the island of Tana, the station formerly occupied by Mr. Matheson, where he has since laboured. Mr. Cosh obtained leave of absence to visit New Zealand to obtain medical advice for his child, and in consequence of the state of his wife's health has since left the Mission.

Dr. Geddie had resumed his labours with somewhat of his former energy, but his constitution had lost its elasticity, and the decay of his nervous energy was followed by mental depression, sometimes to a morbid degree. The discouraging circumstances of the work on the group at this time, and the condition of the field so different from what his early successes and the experience of missionaries on other groups had led him to ex-

pect, tended to deepen his despondency, though his letters to the Church, if not as bright and hopeful as before, gave no indications of feelings of this kind. At this time, too, Mrs. Geddie's health seemed so broken down, that it was felt necessary that she should have a change, and it now appeared likely that she might have to leave the islands altogether. He was therefore under the necessity of asking leave to visit the Australian colonies at the close of the year. The request was granted, and as a large part of the Old Testament in the Aneiteumese language was ready for publication, he was appointed to make arrangements for its publication. As it seemed likely that he might not be able for the laborious work of a station, it was thought that he should be appointed as sailing missionary. He was appointed to visit the northern islands again in October and November, and on his return the following year "that he spend as much of his time as possible in sailing in the *Dayspring*, procuring, locating and superintending teachers, more particularly in the heathen islands." This arrangement, it was thought, would afford him employment suited to his strength, and for which he was so eminently qualified. It would still retain his services in connection with the Mission; and though it subjected him to some inconvenience, as he would be separated for eight months of the year from his family, it would give him the delight of still being engaged in the work on which his heart was set.

In October and November he made his voyage as appointed, visiting the same islands as he had visited the previous year. On the islands on which missionaries were labouring, the work was in a hopeful state, except on Tana. On the islands to the north it was the same tale of natives taken away by fraud or force. One case came under the notice of Dr. Geddie, where a captain engaged to take twenty natives from one island to another near it, but when he got them safely on board, sailed away with them for the Fijis. At both Nguna and Tongoa they had pleasant meetings with the natives, but afterwards learned that they had been in danger, in consequence of a chief having vowed to avenge some wrongs on the head of the first white men who would come into his power. At Mai, where the year previous they could hold no intercourse, they now had a friendly conference. "I have seldom seen a more

lovely island than Mai. It is less romantic and imposing in appearance than some of the other islands, but the scenery is very pleasing. Three hills, of nearly equal elevation, rise gradually to the height of about one thousand feet. The slopes on their sides are gentle, and they are covered in many places with the plantations of the natives. The land is fertile, and the natives brought us large quantities of yams for sale. They expressed a strong desire for a missionary, or teacher."

They had then a pleasant visit to Espiritu Santo, where Mr. Gordon had been labouring for two or three months, during which he had made for the time wonderful progress. He was received on board, to return to Erromanga. On the whole, he reports, "There is much in the present aspect of these islanders to invite Christian effort on them. The Macedonian cry is heard, on some of them at least, 'Come over and help us.' There are at present openings on this group for six or seven missionaries, and for many times that number of teachers. The most formidable obstacle to the missionary work at present is the slave trade. The extent to which natives are now fraudulently and forcibly carried off by the Australian and Fiji slavers is exasperating these islanders, and exciting prejudices against white men, which expose missionaries as well as others to dangers. It seems incredible that the Christianity and civilization of the nineteenth century can long tolerate so flagrant a violation of the laws of God and so cruel an outrage on the rights of man."

At the close of the year he went with his family to Australia, where he remained till the end of March, during which time he visited the principal towns in Victoria, and some portions of Tasmania. He was also engaged in maturing arrangements for the printing of the Old Testament. On the 6th of May he arrived in the *Dayspring* at Aneiteum. Along with him was the Rev. Mr. Goodwill and wife, sent out by the Synod of the Maritime Provinces in connection with the Church of Scotland. The Mission Synod met on the 14th of June, when Mr. Goodwill was appointed to Santo, but he did not proceed to that field till the following year, and did not continue long in it. The Rev. Peter Milne, of the Free Church of Scotland, who had been engaged by the Synod of Otago

and Southland, was appointed to Nguna, where he has since continued to labour.

On the 16th of July another vacancy occurred by the death of the Rev. J. McNair. In November and December Dr. G. made another voyage round the islands, but the events of it were similar to those of previous years. In January (1871) he arrived in Melbourne, and commenced the work of superintending the printing of the Old Testament in the Aneiteumese language. At first he thought he would not return to the islands, Mrs. G.'s health being apparently in such a state as to preclude residence in that climate. He did, however, go down in the *Dayspring*, and in June and July made his last voyage among the islands. In the last of these months he had a severe attack of influenza, then passing over the islands, which left him permanently debilitated. He arrived in Melbourne on the 1st of January, 1872. He was then feeble, but still he went on with his work of superintending the press.

Dr. G. had now commenced the work of printing the Bible in Aneiteumese. But at this time there arrived three missionaries from Nova Scotia—the Revs. J. D. Murray and J. W. McKenzie, from the Church of the Lower Provinces, and the Rev. H. A. Robertson, of the Synod of the Maritime Provinces in connection with the Church of Scotland, who had originally gone out as steward of the *Dayspring*, and who was afterwards employed as agent for the Cotton Company, but who, while resident on Aneiteum, had shown an aptitude for acquiring languages and gaining the goodwill of the natives; and, having become deeply interested in the Mission work on these islands, on his return home was ordained, after a short course of study. With them the Rev. D. McDonald, the first trained in the seminary of the Victorian Church, who had devoted himself to Mission work among the heathen, and who had married Dr. G.'s third daughter, was to proceed in the *Dayspring* to the New Hebrides. He was anxious to see them settled. When the *Dayspring* sailed in April, he was not very strong, but his family thought it better that he should go, as he would have been uneasy till he knew how the missionaries would be settled.

"For more than two years," says Mr. Neilson, "Dr. G. has not been at all in a good state of health. There has been evident a loss of nervous, and consequently of muscular, power

on the right side; he has stooped forward very much in his gait, the right shoulder has been depressed, and he has frequently stumbled, especially with the right foot."

Mr. Inglis says of him at this time: "For the last two years or so, I had observed a growing spirituality in his prayers, as if he had some inward presentiment that his days on earth were drawing to a close. Mr. Neilson also informed me that, during the time he lived with them, he appeared very frequently as if engaged in mental prayer, while that morbid anxiety and restlessness, under which he had previously been labouring, entirely left him, and he became singularly calm and contented."

On the 1st May they arrived at Aneiteum, when the first intelligence they received was of the murder of the Rev. J. D. Gordon, on Erromanga. The summer had been unusually unhealthy, and Mr. G. was blamed for the prevalent sickness. A man named Nerimpow had lost two children, to both of whom it was said Mr. G. had given medicine. He and another man came on a professedly friendly errand. Mr. G. had just finished revising the seventh chapter of the Acts of the Apostles, recording the martyrdom of Stephen. Nerimpow, watching his opportunity, sank his tomahawk into the side of Mr. G.'s head, inflicting a wound that was almost instantly fatal. It seems he had been expecting this, for a few days before he had pointed out the spot where he wished to be buried.

The Mission Council, which at this time took the name of the Synod of the New Hebrides, met on the 4th June, when arrangements were made for the settlement of the newly-arrived missionaries. Mr. Robertson was appointed to take Mr. McNair's place on Erromanga; Mr. McKenzie was appointed to take charge of Mr. Morrison's station at Erakor, on Efate, along with that of Mr. Cosh, at Pango; Mr. McDonald was appointed to open a new station at Havanah Harbour, on the same island; and Mr. Murray was appointed to take Dr. Geddie's place on Aneiteum. On the same day that the last appointment was made, Dr. G. was struck with paralysis. But we must allow Mr. Neilson to tell the tale:

"I was particularly struck with his feeble and emaciated appearance, when in the month of May he came down to the islands. I was sure that he had had, or was on the point of

having, a shock of paralysis. Nor were my fears disappointed. During the annual meeting at Anelcauhat, in the first week of June, he was very feeble and helpless, and on Friday, the 7th, I noticed, when we came ashore in the morning, that he was scarcely able to shake hands. On that day Mr. Murray was appointed his successor, and his mind delivered from a great weight of anxiety. As he intended dispensing the Lord's Supper on the following Sabbath, he was relieved from attendance at our meeting in the afternoon. At midday he gave me his own and Mrs. Geddie's annual subscription for the Bible Society, but his usually large and beautiful handwriting in doing so, was diminished to a feeble and scarcely legible scratch. This was the last occasion on which he put pen on paper. On the afternoon of that day he held a meeting of the congregation, preparatory to the communion, and a man named Manaraa, a Tahitian, who has lived on Aneiteum for many years as a whaler, and who was a great drunkard, but who has now thoroughly reformed, was unanimously chosen to the office of the eldership, and ordained by Dr. G. This was his last ministerial act. On going ashore from the vessel, on the morning of the 8th, I was told by Mr. Murray that Dr. G. had twice fallen that morning, and had to be carried in from the verandah to the sofa. I immediately went in to see him, and found that his right side was paralysed, that he had lost the power of his right arm and leg, and that the left side of his face was considerably drawn up."

It was then arranged that he should be taken to Geelong, in charge of Mr. Neilson. On the 25th October, the latter thus describes his state: "For some weeks after the crisis of his illness, his mind remained pretty clear and speech pretty distinct, but latterly his memory and speech are both partially impaired. I am happy to say, however, that in other respects his general health is good. He eats well and sleeps well, is more contented and happy in his disposition than ever I knew him, and seems to spend a great deal of his time in private prayer."

But his work was done, and his Master would not keep him from his reward. On the 14th December he entered into rest. Mrs. G. thus describes his last days: "For three or four weeks after his return from the islands he appeared to be improving.

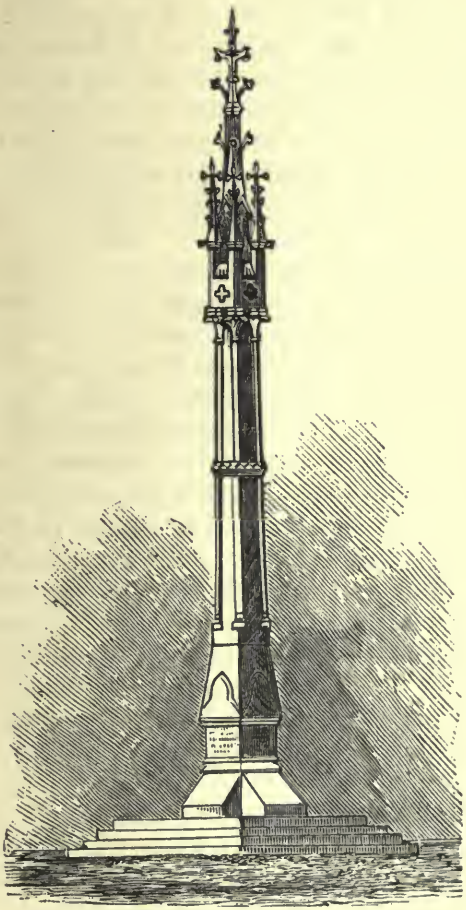
Then he had a second seizure. I thought it was from a slight cold, as this attack appeared like cold and difficulty of breathing. After this second attack my dear husband appeared to rally for ten days or a fortnight; his body became stronger, and he recovered the use of his left hand and leg, but could not sit up without support. During this apparent return of strength, I observed that his mind was becoming weaker and more confused. His memory for words had so failed that I could with difficulty understand him, and did not encourage him to converse, as he became quite excited on trying to collect his thoughts, and remember the words he wished to express himself in; but he was often in prayer. Gradually he lost strength, and for ten days before his death became quite helpless. The last four days he never moved even a finger. His attitude was one of perfect peace, and he appeared to be in a quiet sleep. On asking him a question he would say 'yes' or 'no;' but I do not think that he was at all conscious for several days before his death. Before he lost consciousness, he appeared to be pleased when we read portions of Scripture or repeated hymns or psalms to him. He also enjoyed the prayers of the different ministers who visited him."

The Rev. A. J. Campbell, of Geelong, thus describes the closing scene: "Dr. G. gradually sunk into a state of unconsciousness, with some signs of occasional intelligence, especially when a friendly voice offered prayer at his bedside. And so he lay, like a weary pilgrim at the gate of heaven, enjoying the peace of God's beloved, answering the question of his trust in God by a smile, calm and beautiful. Life ebbed away in perfect peacefulness, and in the early hour of a bright summer morning in December, he fell asleep." He was buried on Monday, 16th, in the Eastern cemetery, amid a company of deeply-loving and mourning friends. He was in his 58th year.

The announcement of Dr. Geddie's death was received with much sorrow in the circle of his friends in Victoria, and the people of the Presbyterian Church there, to whom God had committed his mortal remains, erected a monument in the cemetery at Geelong, which commands observation there, and will declare to their children the honour in which they held the unassuming piety and self-denying zeal of the founder of the New Hebrides Mission.

In Memoriam.

REV. JOHN GEDDIE, D.D.



MONUMENT IN GEELONG CEMETERY.

His warm-hearted children on Aneiteum wept very bitter tears when they heard that their good father was dead. A wooden tablet, prepared in Sydney, has been placed behind the pulpit in the church at Anelcauhat, on which is the following inscription in Aneiteumese:—"In memory of JOHN GEDDIE, D.D., born in Scotland 1815, minister in Prince Edward Island seven years, missionary sent from Nova Scotia at Anelcauhat, Aneityum, for twenty-four years. He laboured amidst many trials for the good of the people, taught many to read, many to work, and some to be teachers. He was esteemed by the natives, beloved by his fellow-labourer, the Rev. John Inglis, and honoured by the missionaries in the New Hebrides and by the Churches. *When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen.* He died in the Lord in Australia, 1872. 1 Thess. i. 5."

Of the congregations and Presbyteries at home, there were few in which, at their first meeting after intelligence was received of the death, there was not some notice taken of the event, with appropriate references to his life and labours.

We have left ourselves little space for any delineation of his character. But we deem this unnecessary. We have utterly failed in our aim, if the preceding history does not enable intelligent readers to judge what manner of man he was. In particular, we think that they will recognize him as one who, in single-minded devotedness to missionary work, is entitled to rank with the first of the many devoted men who, in modern times, have given themselves to that exalted enterprise. This, as it were, formed the very element in which he lived and breathed, and in this every power and energy of his nature was absorbed. As to his endowments, whatever he might have been in any other sphere of action, or whatever he might have proved in any other part of the Mission field, we fear not to say that, for the particular work to which he was called, that of a missionary to barbarous tribes, rarely has the Author of all gifts given to His Church in any age one better adapted.

We may give the testimony of those who had the best opportunities of judging. The Mission Synod thus speak of him:—

"Dr. Geddie was possessed of many excellences, especially qualifying him for the early years of a heathen mission—

such were his energy and zeal, his ingenuity and power of surmounting difficulties, his tact in enlisting the help of the natives in all his undertakings, his willingness to sacrifice and to endure hardships for the sake of the Gospel, his faith in God, his habit of looking at the bright side of his work, and his strong all-prevailing missionary spirit.

"He thought much about the other islands of the group, gathering information about them from all quarters, sent out teachers to them, and visited these teachers. He was kind to strange natives who might happen to touch at Aneiteum, and his name is known by many on the group who never saw the immediate sphere of his labours."

Mr. Inglis thus describes him: "He was in many respects admirably qualified to commence such a Mission as this. He was enthusiastic in his work. He had a great aptitude for dealing with the heathen. He possessed a kind of intuitive sagacity for treating them so as to gain their confidence. He had a great readiness in acquiring the native language, both in its principles and details, in its vocables and its grammar. He had a most retentive memory: he could remember minute particulars for any length of time. Hence, if he got hold of a word or phrase, he seemed never to forget it. In this department of Mission labour he was ably assisted by Mrs. G., who acquired an extraordinary command of the language, especially for conversational purposes. The natives used to say of her that she spoke their language just like a person of Aneiteum, and that her words were all the same as theirs. He was an excellent translator; he had a great facility in discovering how any text of Scripture would be most easily understood by the natives. In general his renderings were all clear, simple, elegant and idiomatic.

"He had a great genius for mechanical pursuits. He could turn his hand with great readiness to carpenters' work, masons' work, plastering, etc., as well as printing. He would have excelled as an engineer; he had great inventive power; was fertile in expedients to meet new and unexpected difficulties, where civilization was as little known as Christianity. He had a great command over his hand. Had he followed his father's profession, he would certainly have taken a high place among skilled workmen. Had he been a surgeon, he would

have been a dexterous operator. He wrote a clear, distinct, beautiful hand, and filled page after page without a blot or a mistake.

"He was a man of simple tastes and frugal habits. He was a strict economist; he kept his expenditure always below his income; he was specially careful of the Church's funds, and strove most conscientiously to carry on the Mission at the least possible expense to its supporters, in order that the Church might send out more missionaries and extend the work to other islands.

"During the first years of the Mission he not only worked hard, but suffered much from fever and ague. But after the initial difficulties were overcome, and the evangelization of the natives had fairly commenced—when doors of usefulness were opening up in all directions—when all was push on and drive through, and this activity was sustained by the excitement of a nearly continuous remarkable success, he was in his perfect element. For any amount of active exertion, physical or mental, he was always ready and always able. With singular facility he could turn his hand to anything, whether it was to build a mission-house, a school-house, or a church; to translate a gospel, prepare a catechism, or print a primer; to administer medicine, teach a class, or preach a sermon; to traverse the island on foot, sail round it in his boat, or take a voyage in the *John Knox* to the adjoining islands. He was ready, ever ready, for all manner of work, and every occurring emergency.

"He was raised up by God, and qualified to do a great work. That work he did, and did it well. His faults, his failings, his infirmities, will soon all be forgotten; but he will continue to be remembered as the father and founder of the Presbyterian Mission on this group; as one who has left his mark, broad and deep, in the New Hebrides, but especially on the island of Aneiteum, and whose memory will be long and gratefully cherished by the natives; as one, also, who has increased the usefulness, extended the boundaries, elevated the character, and heightened the reputation of the Presbyterian Church of Nova Scotia; and as one whose example will fan the flame of missionary zeal in that and other Churches for many years to come."

We should have liked that space would have permitted to have given particulars of the history of the New Hebrides Mission since his death, but can only mention the leading events. In the year 1873, the Rev. Joseph Annand and wife arrived from Nova Scotia, and commenced operations on Efate; but in the year 1876, the Rev. J. D. Murray being constrained to remove to Australia, in consequence of the state of his wife's health, they removed to Anelcauhat, where they have since continued to labour. In the year 1877, the Rev. John Inglis, after twenty-five years' service on the island, returned to Scotland. It has been remarked that he is an example of how long a man may labour on these islands who takes care of his health, and Dr. Geddie, of how long a man may continue who does not. Up to the time of his leaving, the baptisms on the island were said to be 2,100, and the admissions to communion 1,300. He took with him the Old Testament in Aneiteumese, the printing of which by the British and Foreign Bible Society he has since superintended. The work has since been put in circulation, and the whole expense, amounting to £1,200, has been defrayed by the natives.

On the neighbouring islands, the work, owing to causes most of which we already referred to, has been carried on under heavy discouragements, and in circumstances which entitle the missionaries, if any men on earth, to the sympathy of the Church. They might almost say, "We have toiled all the night," and long and dark it seemed, "and caught nothing." And yet not altogether. On Erromanga, the labours of Mr. Robertson have met with encouraging success. At Dillon's Bay, all the inhabitants attend Christian worship, a church called the Martyrs' Memorial Church has been built, the corner-stone of which was laid by a son of the murderer of Williams. There are fifty Church members, and twenty-five teachers in as many districts, and with another missionary the whole island might be brought under Christian instruction. On Aniwa, Futuna, and Efate the work has made slow but certain progress, especially on the latter.

One scene on it, under the labours of Mr. McKenzie, we must give, as described by himself, as a contrast with what took place at the time of Dr. Geddie's first visit, as described at page 165:—

"Some thirty years ago a vessel called the *British Sovereign* was wrecked near the village of Eratap, when nearly the whole company were murdered, and their bodies distributed amongst the surrounding villages to grace their feasts. In 1876, a labour vessel called the *Bobtail Nag* was driven on the rocks in a hurricane, some three or four miles distant from that same village. There were a hundred and fifty or sixty natives on board at the time, belonging to some of the northern islands, who had shipped for Fiji. They all got safe on shore, but very little provisions were saved from the wreck, and the people of the surrounding villages were themselves scarce of food. I assembled the three villages, Eratap, Erakor, and Pango, and explained to them the condition of these strangers, who were cast upon their shores. The result was that ninety of them were distributed among these three villages, thirty to each, and fed there for four weeks. For the rest the captain of the vessel was able to procure a little food from some inland villages. Here were the natives of Eratap, some of whom were the same individuals who had picked the bones of the former shipwrecked company, leading home to their village thirty strangers, not to feed on them, but to feed them, and without any promise of being paid for so doing."

The only exception as to progress has hitherto been Tana, but even there the light is breaking. While the last sheets of this work were going through the press, word has been received that a Church has been formed on that long dark island, Mr. Watt having, in October last, baptized six adults and three children. On the northern islands the missionaries are encouraged to believe that the dawn of a brighter day is at hand. At all events, they will believe that the prospects of Christ reigning over these islands are, in the words of Judson, "bright—bright as the promises of God."

years to come.'* The *Curaçoa's* doings do not appear to be regarded with much favour even by men of the world. It is true that the Admiralty have approved of Commodore Wiseman's punishment of the Tanese, under the impression, no doubt, that they have been guilty of atrocities which have yet to be proved against them. A gentleman, however, who read the despatch, says that the approval is of the most qualified nature. It expresses strong doubts as to the expediency of such a vigorous mode of dealing with a savage people, which may defeat rather than promote the security of European life and property among them. It wisely suggests that if white men cannot live safely on one island, they should just remove to another. An injunction is given also to those in Her Majesty's service to be more cautious about interfering with such matters in time to come. Another of Her Majesty's ships visited these islands shortly before my return, the Captain of which disapproves of the manner in which the Tanese have been dealt with. His views coincide with those of the missionaries of the London Missionary Society. He says that, whatever explanation may be given of the affair, it will always be regarded as a missionary war, and this he considers a contradiction in language. When one of the brethren spoke of his rights as a British subject, he said that he ought to take higher ground, and remember that he was a Christian missionary.

"I must now say, that I believe the punishment of the Tanese was a great but unintentional mistake. My missionary brethren never could have anticipated the fearful results, or they would never have invoked the interposition of a man-of-war. As this is the first thing of the kind that has happened in the Mission, I hope that it will be the last. The weapons of our warfare in the glorious work to which we have devoted ourselves, must be spiritual, and not carnal. We shall do far more to subdue, humanize and elevate these natives with Bibles in our hands, than with the whole British navy at our backs. It is the grace of God alone, which can change the disposition of the heart, and bring these savage islanders, clothed and in their right minds, to the feet of Jesus.

"The Tanese have much of my sympathy under the dis-

* We may add that similar sentiments were expressed by Bishop Patteson,

asters which have befallen them. I visited them for years before they had any missionary of their own, and their treatment of me was all that I could expect from a heathen people. They have not been guilty of any crimes to warrant the severe punishment inflicted on them. I regret the bombardment of Tana because this proceeding seems to be opposed to the teaching and example of Christ, who did 'not come to destroy men's lives, but to save them.' His kingdom is not of this world, and the Gospel is the only instrument which His servants are warranted to employ in the extension of His cause on earth. Our holy religion uniformly breathes a spirit of benevolence, and designs good to all men, and injury to none. I regret the bombardment of Tana, because it may endanger rather than add to the security of life and property on these islands. A missionary at Port Resolution and some other vulnerable points may be safer than before; but this temporary advantage will not compensate for the insecurity which it will cause in other places where no man-of-war can reach the people. I believe that I am correct in saying, that for more than eight years previous to the visit of the *Curaçoa* not more than five Europeans had been killed in the New Hebrides; but she had not been away from the islands more than sixteen months when the same number were cut down by the natives. The exercise of physical power is far more likely to irritate than soothe the passions of savage men. The excellent Bishop Patteson, speaking of missionaries, says 'their very defencelessness is their best protection;' and my own opinion is, that the less these islanders have to fear from us, the less we have to fear from them. I regret the bombardment of Tana also, because this act sweeps away at one stroke the character which we have been endeavouring for years to establish, as ambassadors of the Prince of Peace. Natives walk by sight rather than by faith, and understand actions better than words. We may now tell these islanders that we come to them with a message of love, but the case of Tana will arise in their minds. The Mission on these islands has now a character to redeem as well as a character to maintain."

On Friday, 2nd February, 1866, Dr. Geddie and family sailed from Halifax, in H.M.S. *Asia*, for Liverpool, on his return. On Tuesday previous, a farewell meeting was held in Temper-

ance Hall, Halifax, described at the time as "the largest and finest meeting probably ever held in that city." On Thursday evening a number of friends assembled, and commended the Mission family anew to the care of the great Head of the Church, and several others accompanied him to the ship to bid him a last farewell, sorrowing most of all that they should see his face no more. It was for a lamentation that though some half dozen of ministers, probationers or students, had corresponded with the Board on the subject of engaging in the work, no suitable fellow-labourer was found ready to accompany him. Failing an agent from Nova Scotia, the Board, however, had agreed to adopt one of those engaged in Scotland.

The Mission family arrived in Liverpool after a quick but boisterous voyage, and immediately proceeded to Glasgow. He found that no arrangement had been made for the passage of the missionaries, who were proceeding quite leisurely with their preparations. After consulting with friends, he engaged a passage in the *Fearnought*, to sail from Liverpool in a fortnight. A friend who was on the spot wrote that it was amusing to see the hurry in which his prompt action had put the other missionaries. One of them had only ten days in which to select, woo and wed his wife, which, however, he did quite successfully.

They received much Christian kindness in Liverpool, whence they sailed on the 1st of March. The voyage was stormy, but they arrived safely in Melbourne after a passage of one hundred and fourteen days.

Soon after arrival he learned of another mercy they had experienced. "We have just heard that the ship in which we originally intended to sail from the Clyde has been abandoned at sea. We were prevented from going in her by an apparently trivial circumstance. What a gracious Providence watches over us and directs our movements! Let me ask you to unite with us in thanking God for all His mercies to us."

The Rev. Messrs. Paton and Cosh were adopted by the Presbyterian Church of Victoria as their missionaries.

Of Mr. McNair, Dr. G. writes: "He is a very excellent man, but he is unfit for the hardships of missionary life. His health is very feeble at present, but a change for the better may take place. His strength has been much recruited since

he landed, and he may yet disappoint us. I suppose that the Mission Committee of the Reformed Presbyterian Synod did not know how delicate he was, or they would have told us. Mrs. McNair is a superior woman, but delicate also. If it had not been for their delicate health, the Victorian Church would, no doubt, have applied for Mr. McNair."

Thus the Presbyterian Mission of the Lower Provinces was saddled with another invalid. The results proved as Mr. G. had feared. Mr. McNair possessed the highest intellectual and spiritual qualifications, and the asthmatic or bronchial affection, to which he had been subject from early life, was partly arrested, apparently by fever and ague, so that for a time he proved a faithful labourer. Yet his work was carried on under a constant struggle with disease, to which he finally succumbed. We have determined to give full prominence to such facts in the history of the New Hebrides Mission, because we deem it important that Churches should learn that no amount of intellectual or spiritual qualifications will supply the want of physical strength in their agents. The dear-bought experience of that Mission will, we trust, be a lesson, not only to the Presbyterian Church of Canada, but to other bodies, that want of physical strength will not only unfit for doing the work efficiently, but may do positive injury to the cause. And here we feel it proper to remark that, of all the missionaries who have gone to the New Hebrides, none have died from diseases peculiar to the climate, and of more than one it is certain that they would not have lived as long in their native lands.

From Melbourne he proceeded to Sydney to meet the *Dayspring*. In both colonies he was actively employed in awakening the interest of the Churches there in the missionary enterprise. On the 16th of August, he writes from Sydney, on the eve of his departure for the islands: "We have spent some busy and, I trust, not unprofitable weeks in Australia. Many meetings have been held in Victoria and New South Wales, addressed by the various missionaries. These meetings will tend to deepen and expand the interest already felt in the missionary cause in these colonies. The Churches of Australia are likely to become eminently missionary Churches. Their nearness to the Mission field, and the fact that they are so

often visited by missionaries, will keep the subject of missions always before them. The people also have generous hearts and much wealth, and are always ready to make a liberal response to every good cause presented to them. We are all much indebted to the kind attention of the friends of missions to us during our sojourn here."

At this time arrangements were made for the future support of the *Dayspring*, the Victorian Church contributing £500 sterling per annum, and the other Churches proportionately, the quota of the Church of the Lower Provinces being £250.

A notice of two events of a private nature, will appropriately close the present chapter. While in Melbourne, his second daughter, Lucy, whom he had taken with him a child in arms when he first left Nova Scotia, was married to the Rev. Thomas Neilson, who had been their fellow-voyager from Liverpool. Nothing could delight Mr. G. more than to have one of his family engaged in the Mission work on the New Hebrides, and we may add that she has faithfully done her part in the good cause.

On the eve of his leaving Nova Scotia, the University of Queen's College, Kingston, conferred upon him the degree of Doctor of Divinity. He did not receive information of this till his arrival in Australia, the first intimation of it being the receipt of a letter addressed *Dr.* Geddie. His views upon it appear in the following extract of letter to the Secretary of the Board:

"You write me about the diploma. The only information which I had about it, before your letter came to hand, was a newspaper notice of it. I may just say that this is an honour unsought, undesired, and undeserved by me. I regret that I know so little about the circumstances connected with the matter. Would you write me briefly how the thing originated, the reasons for such a distinction, the opinion of the Church about it, and the parties to whom I ought to write. It will depend entirely on the information you may furnish, whether or not I shall make any use of the degree, which I think has been unwisely conferred upon me."

Chapter XIX.

LAST LABOURS AND DEATH.

1866–72.

ON the 5th of September, Dr. Geddie and family arrived at Aneiteum. "It was cheering," he says, "to Mrs. G. and myself to look once more on the lofty mountains, fertile valleys, and rich verdure of this lovely isle. We have seen nothing to compare with it during our long absence." They were, of course, cordially welcomed. "The ship, which had been daily expected, was recognized in the distance, and as we approached the land, clusters of natives could be seen gathering on the shore. As soon as we entered the harbour, a boat came off to receive us, and we accompanied our friends ashore. A large number of natives were assembled, to give us a cordial welcome to the spot, where we had spent so many eventful and happy years. They would not allow us to leave the boat, but gathered around it, raised it on their shoulders, and carried us in this way to the gate in front of our house. As soon as we were released from our novel conveyance, men, women and children came and shook hands with us. They seemed glad to see us once more, and this feeling was reciprocated on our part. Many tears were shed by the natives, and we found it difficult to suppress our feelings also. Our return to this people presented a strange and happy contrast to our first landing among them, when they were naked, painted and armed savages. O, what a change has the Gospel wrought among them!

"The first intelligence that we received on our arrival was of the most painful kind. A most fatal disease had been raging for some months, and many had fallen victims to it. It was new to the natives, and they had no remembrance of any similar sickness. Many of the symptoms were like those

of diphtheria, which has been so fatal in other countries. In some cases, persons who were seized with it died in a few hours, and others lingered for days. The number who died was probably not less than three hundred. The sickness has now disappeared, and the island has seldom been more healthy than at present. These visitations of Providence appear very mysterious to the natives, as well as to ourselves. We may rest assured that God has wise ends in view in His dealings with us. When we cannot comprehend, let us stand still and adore. The generation which we found when we landed on the island has nearly passed away, and we now labour among their children. The population of this island has come down from 4,000 to 2,000 within the last twenty years. The chief causes of depopulation have been measles and diphtheria of late years.

"A general meeting of the Mission was held on Aneiteum soon after our return to the island. The most important business before us was the location of the newly-arrived missionaries. Our missionary force was distributed as follows: Mr. Copeland was appointed to Futuna, Mr. Paton to Aniwa, Mr. McNair to Erromanga, and Messrs. Cosh and Neilson to Efate. All these appointments were made in accordance with the wishes of the parties themselves, who chose their own fields of labour."

These arrangements for the location of missionaries were carried out, with the exception that the part of Efate on which it was proposed that Mr. Neilson should be settled, did not seem open, and he returned to Aneiteum.

Mr. G. returned invigorated in health, though he was never afterwards quite the man he was before. But he resumed his work with something of his former energy. Thus he writes on the 26th November:

"I have little to report about the missionary work on this island. The late sickness led to the suspension of several of the schools, and little work was done for some months. I have recently visited the whole of my district, and endeavoured to instruct, encourage and comfort the natives under their trials. The Book of Psalms which I brought with me is now in general circulation, and is a favourite book with the natives. The communion has been dispensed once since my

return, and twenty-seven persons took their seats at the Lord's table for the first time. There are at present about twenty candidates for Church membership, and the number increases. The novelty of Christianity has now passed away on this island, and I trust that many persons seek religious privileges from a proper sense of their value.

"I have had a visit from a most interesting stranger. His name is Nauka, the principal chief of Port Resolution, island of Tana. He came here most unexpectedly, in a vessel which was taking him from Futuna to Tana. It lies with this man to say whether or not the island of Tana shall receive the Gospel, and therefore I had a great desire to see him. He was one of the chiefs whose district was devastated when the *Curaçoa* visited Tana. It was supposed that he was one of Mr. Paton's enemies, but the latter has found out recently that he went after night, at some risk, during the prevalence of civil war, and nailed up his house to save its contents; in the meantime he has been punished for destroying the property which he made every effort to save. Since this unhappy affair he has assumed a hostile attitude. He could never be induced to go on board of the *Dayspring*, and has always treated missionaries with a gloomy reserve. He came to see me on his arrival here, for we were friends in former years. He began to tell me about the man-of-war's doings in his land, but I declined expressing an opinion about events which took place in my absence. I reminded him, however, that I had on a former occasion stood between the Tanese and trouble with a man-of-war, and would do so, if necessary, in time to come. I asked him to accompany me on board of the *Dayspring*, which he did; and I introduced him to Capt. Fraser, who gave him a present, and the receipt of this makes them friends. The question of receiving a missionary next came up. He said that they had received a missionary formerly, who told them that it was wrong to fight, and advised them to give up their wars, and then brought a man-of-war to kill them and destroy their property. He wanted to know the missionary before he would give his consent. I told him that Mr. Neilson, my son-in-law, was not settled yet, and perhaps he might go to Tana. He shook hands with him, though he would not speak to him a few weeks ago on Tana, and said he was welcome to take up

his abode on Tana; that no person should injure him if he could prevent it; and he might choose any spot of land for a house, and it would be given to him. I trust that our interview will lead to some important results in relation to Tana. I have known Nauka for many years, and though he is a dark-hearted heathen, and a notable warrior, I have always found him straightforward, and have much confidence in him."

The work on the other islands continued to advance amid light and shadow. On Erromanga war seemed the rule, and proved a great hindrance to missionary work. Then came an epidemic of a diphtheritic character, which attacked young and old, weak and strong, often proving fatal, and that in a short time, confirming the superstition of the natives as to the connection of Christianity with disease. Still the work made progress—about fifty attended worship—and considerable external improvement was manifested among those under the influence of the Mission. On Efate Mr. Cosh had been received with great cordiality at Pango, and entered upon his work with encouraging prospects, and Mr. Morrison continued his labours among an attached people.

The attention of the missionaries was by this time forcibly directed to a business, which more than anything else during the following years, perhaps more than anything in previous years, was to hinder missionary operations on this and neighbouring groups—the so-called labour traffic, but which might more properly be called the South Sea slave trade. Mr. G. was slightly affected by this personally, and his field was comparatively exempt from its worst outrages; but he and the Mission were so interested in it that a short notice of it must be given.

The demand for cotton at the time of the American war led to the introduction of the cultivation of the plant in Queensland and the Fijis, and with this came a demand for labour. The sandal wood traders, finding that the natives of the islands on which they established themselves were not inclined to labour, where they had plantations of their own to supply them with food, were in the habit of collecting natives of other islands around them, who were kept at work by their dependence on their labour for their daily food. And now attention was directed to the islands of Western Polynesia as a source

of labourers; and from the inducements held out, there was for a time great eagerness on the part of many young men to go to Queensland. Hence, a regular traffic in natives sprang up, a large number of vessels of all dimensions being employed in carrying them. They were brought ostensibly as hired labourers, and captains or owners were paid so much per head, nominally as passage money; but it soon became in reality a slave trade, in which were manifested atrocities equal to the worst which have been connected with that trade anywhere.

Where missionaries were stationed they had principally to complain of the manner in which the natives were enticed away; but even under their eyes kidnapping was resorted to. For example, on one visit of Dr. G. to Erromanga, in the *Day-spring*, the day before arrival at a place about ten miles from Dillons Bay, an Australian slaver hove to and enticed nine natives on board, under pretence of giving them pigs. They were no sooner on board than they were forcibly detained and carried away. The friends came to Dillons Bay and applied to Mr. McNair, who made strenuous efforts to procure their release, but without success. The same day a boat from the same vessel called at Dillons Bay, and those on board enticed a native on board of her on promise of tobacco. As soon as he saw his danger he struggled to jump overboard, but was forcibly carried away.

In other quarters, no means which rapacity could suggest were spared. Some were bought from their chiefs, though the traders professed that the muskets or other articles given in exchange were only presents. At other times they were taken by force. When canoes came out to trade they were upset, or heavy weights thrown into the bottom of them, and when the natives were struggling in the water the ship's boats were lowered, and they were captured. Sometimes they were enticed on board, when their canoes were cut adrift, and the crew would forcibly prevent their leaving, or they would be enticed into the hold, and the hatches closed upon them.

Further, they would sometimes paint their vessels to resemble the Mission vessels. Then one would go ashore, assuming the dress of a clergyman, tell that Bishop Patteson was sick on board, when the natives would flock to the vessel to see their good friend. As they were allowed below, two or three at a

time, they would be thrust into the hold. Their canoes would then be cut adrift, and the vessel sail away with their living freight.

But worse is related, on the authority of Capt. Markham, of the British navy. On some of the islands it is the great object of the chiefs to have as many skulls of the members of hostile tribes as possible. Captains of vessels bearing the English flag have bargained to supply them with so many heads in return for so many able-bodied labourers. An eye-witness, whom Capt. M. regarded as trustworthy, related to him the following horrible tale:—"A low, black brig arrived and hove to off the coast of Florida, one of the Solomon group. When a canoe came off to this vessel she was persuaded to pass close under the stern. The stern boat was then lowered on the top of the canoe, thereby damaging it to such an extent that its occupants were thrown out into the water. Other boats were then lowered, apparently for the purpose of rescuing the unfortunate men; but directly they were seized, their heads cut off over the gunwale of the boat, the instrument used for this purpose being a long knife." It is said, however, that this practice is more among the vessels seeking *beche le mer* or sea slug, a favourite dish in China.

One case, the facts of which were proved in a Sydney court of law, will show the fearful atrocities sometimes committed. A vessel named the *Carl*, by such kidnapping as described, had collected a cargo, and sailed away with her human freight. On the passage fighting took place among the natives in the hold, and an attempt was made to set fire to the ship, when those in charge of her commenced firing upon them, until when the hatches were unfastened fifty were found dead, and sixteen badly wounded, all of whom were cast into the sea. The vessel was cleaned up, and being examined a few days after by the officers of a British man-of-war, she was found to be all straight.

The extent of the business may be judged from such facts as the following:—Within eighteen months the missionaries knew of eighteen visits of such vessel to the island of Efate, and from seven small villages they knew of 250 being absent. Some small islands were nearly stripped of their male population. Bishop Patteson visited some where it was estimated

that two-thirds of the male population over ten years of age had been carried off.

The effect of this on missionary work may be judged from two instances. After Mr. Morrison had been for two years on Efate, living in a native-built dwelling, he prepared to build a house. The lime was burnt, the foundation built, and the frame erected. On the same day the *King Oscar* anchored at Pango Bay, and sent ashore a native well loaded with the kind of property most attractive to barbarians. The bait took. Going to Queensland or Fiji seemed the royal road to wealth, and on Monday morning the vessel sailed away with nearly all the young men and lads of Erakor. "Those on whom we were spending our strength, those who were the future hope of the Gospel on Efate, were lured away beyond our reach, and I was left with a work on hand without the accomplishment of which we could not well remain at our post, and for the accomplishment of which no adequate strength remained." On Futuna, Mr. Copeland had acquired the language, prepared some elementary books, had induced a number of natives to attend church, and formed a school, when in one day twenty-eight young men, principally from the neighbourhood of the Mission premises, were carried off. Of these twenty were professedly Christian, his most advanced scholars, and those to whom he was looking forward as his assistants in his work, thus breaking up his schools and destroying the labour of years.

On the heathen islands the effect was to exasperate the natives against all white men, and to excite them to fearful acts of revenge, rendering it dangerous for any class to visit them. Hence the sad deaths of Bishop Patteson and Com. Goodenough, besides a multitude of whom the world has never heard.

The missionaries, at their meeting in September, 1867, drew up a statement on the subject to the Governor of New South Wales, representing such facts as the above; also showing that even those who went of their own accord understood imperfectly, and some of them not at all, the nature of their agreements; that most were not brought back to their homes when they should be; that those who did return were the worst and most dangerous characters, and that in their absence their wives, despairing of their return and connecting them-

selves with other men, the dissolution of social ties was a source of disturbance, destruction of property, and war.

This state of things has continued for years. Colonial laws have been passed for the regulation of the traffic, and British men-of-war have checked its worst outrages. But the traffic cannot be regulated, and it is hoped that the British Government will yet adopt measures for its entire suppression.

Another trial awaited them. Mr. Morrison felt it necessary to ask permission to visit the colonies for his health. He had proved himself a most laborious, and likely to be a successful, missionary, but he was of slender make and weak-chested. A brother near to him in age had died of consumption about the time he sailed from Halifax, and he now showed symptoms of the same disorder. It was hoped that a visit to the colony might restore his strength. But he never returned. He lingered on for two years, and entered into rest on the 23rd October, 1869.

At the close of 1867 he thus writes in reviewing the past year:—

"On our return to the island last year we found matters in a very unhappy state. The natives on the two sides of the island were completely divided, and there was no friendly intercourse between them. We heard with intense regret that our little island, during our absence, had been on the verge of a civil war. It was painful beyond expression to witness such a state of things among a people who, for so many happy years, had taken 'sweet counsel together, and walked into the house of God in company.' No effective steps were taken to improve matters until a few months ago. I then visited Mr. Inglis' district by previous arrangement, accompanied by all the chiefs and leading men on my side of the island, and had an interview with the people there. Our whole party received a most cordial welcome, and there was a large collection of food made to feast them. A public meeting was held, attended by natives from all quarters, and the result has been all that could be desired. The causes of alienation were talked over in a frank and friendly manner, misunderstandings were explained, mutual concessions were made, and all parties agreed to bury their animosities and revive them no more. This visit was soon after returned, and a similar meeting held at my side of the

island, with like results. I believe the natives to be sincere in their wish to live in peace with each other, and do not anticipate the recurrence of former difficulties. A general wish was expressed also by the natives on both sides of the island to renew the practice of former years, and sit down at the same Lord's table as Christian brethren—a practice which, I regret to say, was discontinued after my departure from the island. If the events to which I now allude remind us of the presence of much latent heathenism among these islanders, they assure us also that the Gospel has done much for them; and we ought to thank God that the influence of Christianity has been sufficient to triumph over the turbulence of human passion. It would not be surprising, indeed, if these people, so recently raised from a state of the lowest barbarism, should at times give way to feelings which often gain an ascendency over persons whose Christianity and civilization are of a much higher stamp. The religious and moral elevation of barbarous races is a slow and progressive work, and only attains a high degree of eminence after a succession of ages.

"I regret to inform you that our island has been visited by whooping cough this season for the first time. It has been less fatal than some other foreign diseases, nevertheless a large number have fallen victims to it. No part of the island escaped its ravages, and many children died of it, and some adults also. The son of Lathella, one of the high chiefs of the island, was among the number. His name was Selwyn, and he was about nine years of age. He was, without exception, the finest-looking and most promising boy on the whole island. We have every reason to hope that death was gain to him. He enjoyed the training of a pious mother, and was at all times a thoughtful and well-behaved boy. I visited him often during his illness, read the Scriptures to him, and prayed with him, and always found him in a calm and peaceful state of mind. Some days before his death Mrs. Geddie was conversing with him, and addressed him as a dying person. After she had done speaking he said: 'I know that all you have told me is true, and I have thought about these things already; tell them to my companions, that they may think about themselves.' His death caused great regret, for his amiable disposition had made him a universal favourite. Our island has now been visited

by measles, diphtheria, and whooping cough in rapid succession. These diseases, within the space of a few years, have swept away one-half of the population. The natives are much dispirited by the great calamities which have befallen them."

In the same letter he gives an account of an attempt to settle a missionary on Tana. He first visited the island himself, and though he received civil treatment from the natives, yet he found a reserve among them very different from their former conduct; and when Nauka arrived, he told him that the people were unanimously opposed to having a missionary among them. At the Missionary Conference, however, it was thought that, as white men were living at Port Resolution, a missionary might be settled there. Mr. G. and a party went over, therefore, for the purpose. His account of what followed we condense:—"At the very spot where we landed the first thing that met our eye was a large conical shell from the *Curaçoa's* guns, standing in an upright position on the sand. There were a few natives on the shore, and one of them, an old man, spoke to us in a very angry strain, saying that we had come to settle a missionary, but they had received a missionary already who had brought a man-of-war to kill them and destroy their property, and they would receive no more missionaries."

The chief did not meet them, but they had an interview with a number of the natives, which threatened to have a fatal termination. "The most of the natives were unarmed and civil, but there were two or three fierce-looking strangers, who had guns loaded and capped, with them. Our meeting commenced in a friendly spirit, considering our peculiar circumstances. Several of the natives spoke, and told us their reasons for declining to receive a missionary. Some wished to retain their old customs, and live and die as their forefathers had done; others were afraid of Christianity, lest they should take sick and die; but the prominent objection was the *Curaçoa's* hostile visit. They repeatedly asked the question what they had done to merit the severe punishment inflicted on them by the man-of-war—a question I could not answer, even had I been inclined to speak on this painful subject. One savage-looking man, when speaking about the affair, worked himself up into a complete rage, and snatching up his gun left our meeting abruptly. We found out afterwards that he had said,

we were now in their power, and urged his countrymen to kill us, and thus revenge the *Curaçoa's* doings. The man, after leaving us, went along the shore a short distance, then turned off into the bush, and returned creeping along the ground until he came behind the place where we were met. He now levelled his gun to shoot some of our number, but we were so intermingled with the natives, that he could not fire on us without endangering some of them. He altered his position several times, but there were always natives in the way; and had it not been for this providential circumstance, he might have carried out his murderous intentions. We were unconscious of danger until our meeting was over. I believe that the design on our lives was not premeditated, and was the result of momentary impulse. After deliberation, we deemed it inexpedient for Mr. Neilson to remain on Tana."

At the Mission Conference in May, 1868, it was agreed that Dr. Geddie should proceed in the *Dayspring* on an exploratory voyage among the northern islands of the group, with the view of opening the way for the extension of missionary operations in that quarter.

In August he went to Tana, to aid in the settlement of the Rev. Mr. Neilson. They met with a more friendly reception than the previous year, but still received very little encouragement as to their work. "The most discouraging thing which I noticed on Tana was the little interest manifested by the natives in Christianity. Very few persons attend worship on the Sabbath day, the largest meeting being twelve persons. This was a contrast to our meetings in 1859, when we were making preparations also for the settlement of a missionary. The building in which we worshipped then was too small to contain the people who came to hear the Word of God. Many have died since that time, others have turned back, and those of our former friends whom we saw, treated us with a civil reserve." Dr. G.'s heart was set on the conversion of Tana, and he seemed to have had such confidence in the power of the Gospel, as to expect that it must soon prevail wherever it was introduced. But we think it very doubtful, whether it was a wise expenditure of precious energy, to settle a missionary among a people, not only with all the disinclination of heathen for the Gospel, but by recent events excited to such

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